

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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The VIRGIN BIRTH

By Rev. R. I. Humbert
Bible Chart Lecturer and Author

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16

There are just two words in this verse that I wish to emphasize; the word "only" and the word "begotten." It is God's only "begotten" Son.

There are several kinds of sons. There are adopted sons, legal sons, step sons, sons-in-law, etc. But a begotten son has a relation to his father that no other son has. This is God's only "begotten" son.

Christ Was God

When we open the Gospel of John, we read, "In the beginning was the Word, and the Word was with God, and the Word was God." That word "Word" refers to Christ. We are quite sure of that,

because the fourteenth verse tells us that "the Word was made flesh, and dwelt among us." Thus we might say, "In the beginning was Christ, and Christ was God." Clear back in the eternal ages before the world was formed, Christ was God.

But John 4:24 tells us that "God is a Spirit," and Luke 24:39 tells us that "a spirit hath not flesh and bones." Thus Christ, in the eternal ages that are past, was God and did not have a body of flesh and bones. But a time came when this eternal God took upon Himself a human body. Now what

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God's Unspeakable Gift

A CHRISTMAS SERMON IN MOODY MEMORIAL CHURCH, CHICAGO, PREACHED BEFORE APPROXIMATELY 3,500 PEOPLE BY THE LATE PASTOR,

H. A. Ironside, D.D., Litt.D.

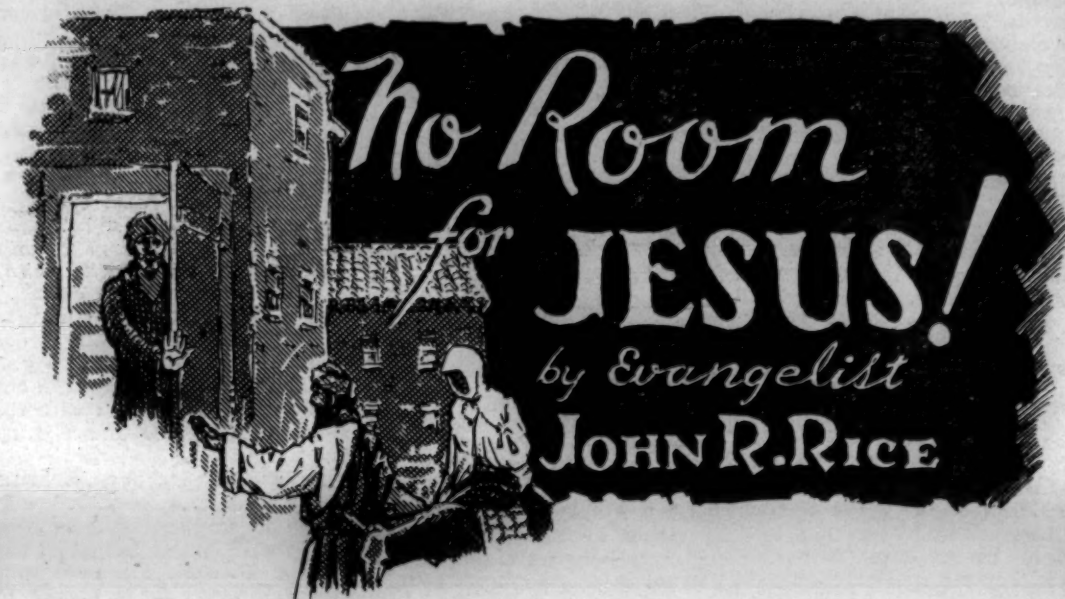
"Thanks be unto God for his unspeakable gift."—II Cor. 9:15.

Many of us have thought a great deal about gifts during the last few weeks. Some of us have experienced much joy in giving, others have found a measure of delight, but not nearly so much as we possibly expected, through receiving gifts. It is still true that "It is more blessed to give than to receive," and I dare say the happiest people are not those who have received the most, but those who have given the most. Particularly is this true if your gifts have been largely to those in less comfortable circumstances than yourself, and if you have sought to minister to the needs, to brighten the homes of those in poverty, to bring a happy smile to the children's faces, and to cheer weary and distressed mothers and fathers. It is a very blessed and beautiful thing to make gifts in this way.

This is one of the by-products of Christianity. It is because our Lord Jesus Christ has Himself taught us the lesson that "It is more blessed to give than to receive," that we delight to make gifts in His name. Even the world itself has caught the blessed infection, and unconverted people find a great deal of joy in sharing with others. And so as we think of gifts, our minds naturally go to the Supreme Gift which God in

His marvelous grace has lavished upon a guilty world. "Thanks be unto God for His unspeakable gift."

There are four things about which I would like to speak. First, I want to occupy you with the Giver; second, with the excellency of the gift; third, with the reception of the gift; and then a word of warning against refusing the gift.



A Christmas Message

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn."—Luke 2:7.

Poor Mary! I can imagine that she was only a girl of eighteen or nineteen when the baby Jesus was born. Jewish girls married young. And did ever a woman come to the hour of travail in more distressing circumstances? She was away from home. Caesar Augustus at Rome had decreed "that all the world should be taxed . . . and all went to be taxed, every one into his own city." So Joseph and Mary came from the province of Galilee, out of their little city, Nazareth, to Bethlehem. They were both descended from King David and proud they were. So they must come to the city of David to register, and I suppose they paid a small poll tax. How strange it was that they must come just at this time when Mary was great with child. Did they understand why?

God was but fulfilling His Word. In Micah 5:2 it was written, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." So Caesar Augustus, not knowing why, gave the decree that "all the world should be taxed," and the millions of the Roman Empire must go and register, unconscious that thereby God was bringing Mary and Joseph to Bethlehem that the Saviour might be born there and so one verse of Scripture be fulfilled!

Women sometimes have strange fears and forebodings before the birth of a child. It is part of the curse which fell on womankind when the guilty pair were put outside the Garden of Eden. And this was to be Mary's firstborn! Her mother was not at hand nor any of the godly old women of the community who would always know just what to do in such a case. There was no physician, not even a midwife. Oh, if only cousin Elisabeth could be here who had only six months before borne a child and named him John! She and Elisabeth were very dear to each other and had blessed, high hopes in common.

No, with her was only poor Joseph. Joseph was only a man, and as helpless as she. Men seem ignorant and clumsy enough at best, in such matters. Joseph was so kind and tender: with a holy restraint, he had cared for his virgin wife. But he was not in fact a husband as yet. How desperately

alone Mary must have felt when at first she feared, and then she knew, that her baby was to be born here in Bethlehem among strangers and far away from her little Nazareth home! It would have been bad enough, she doubtless thought, if they could have had a nice, clean, quiet room in a private home or even the courtesy of a common tavern or a hotel. But the town was full. David had many other descendants who had come, likewise, to register. There was no room for them in the inn. In Mary's hour of travail, when she slipped down into the valley of shadows, her bed was nothing but straw in a stable. And when her baby was born, she herself, with trembling yet glad fingers, wrapped her Babe in swaddling clothes and laid Him in a manger "because there was no room for them in the inn!"

Poor Joseph!

And poor Joseph, too! God be praised for the memory of faithful, believing, godly Joseph. For one thing, he loved Mary tenderly. Imagine his broken heart when he first had been compelled to

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CHRISTMAS ISSUE!

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I. The Giver

"WHO IS THE GIVER?" You remember when addressing the poor woman at the well, our Lord Jesus Christ said, "If thou knewest the gift of God, and who it is

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Dr. H. A. Ironside

Have You Any Room for Jesus?

Have you any room for Jesus,
He who bore your load of sin?
As He knocks and asks admission,
Sinner, will you let Him in?

Room for pleasure, room for business,
But for Christ the Crucified,
Not a place that He can enter,
In the heart for which He died?

Have you any room for Jesus,
As in grace He calls again?
O today is time accepted,
Later you may call in vain.

Room and time now give to Jesus,
Soon will pass God's day of grace;
Soon thy heart left cold and silent,
And thy Saviour's pleading cease.

Room for Jesus, King of glory!
Hasten now His word obey;
Swing the heart's door widely open,
Bid Him enter while you may.

—L.W.M.

A Criticism of The Revised Standard Version of the Bible

By Dr. Barton Payne, Professor of Old Testament
Bob Jones University
M.A. in Semitic Languages U. of Cal.
Th.D. in O.T. Textual Criticism, Princeton Sem.

When the complete Revised Standard Version appeared several weeks ago, it was hailed by its promoters as the "Greatest Bible News in 341 Years," that is, since the publishing of the Authorized, King James Version in 1611. Its advertisements called it "more accurate than any other version"; and in its preface the statement is made that it "seeks to preserve all that is best in the English Bible as it has been known" (p. ix). But even a preliminary investigation of the Revised Standard Version leads one to wonder, first, whether these revisers be qualified to determine what is the "best"; and second, whether this revision has in fact preserved "all that is best in the English Bible."

I. The Revisers

I Corinthians 2:14 notes that "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; and he cannot know them, because they are spiritually judged" (Amer. Rev. Ver., 1901). That there is reason to suspect the yieldedness of the Revised Standard project to the full authority of the Bible as the words of the Spirit is apparent for at least the following three reasons:

1. **Sponsorship.** The new version is authorized and promoted by the National Council of the Churches of Christ in America, basically the same old Federal Council that was ready to consider the Universalists (Unitarians) brothers in Christ. The anti-evangelical and socialistic views of its leaders are too well known to require documentation. A Bible advanced by such men is automatically suspect.

2. **Past Work.** In 1946 the New Testament part of the Revised Standard Version appeared, and it met with strong disapproval by conservative leaders (cf. Allis, Oswald T., *Revision or New Translation?*, Philadelphia, 1948). Further comment is therefore limited to the just completed O. T. part.

3. **The Old Testament Committee** of twenty-one scholars, under the headship of the well-known liberal, Dean Luther A. Weigle, of the Yale University Divinity School, included only two who, to the knowledge of the writer, held to the plenary inspiration of Scripture: President John R. Sampey, and Professor Kyle M. Yates, both of the Southern Baptist Seminary in Louisville, Kentucky. But President Sampey withdrew, almost at the start; and one wonders how much Professor



Dr. Barton Payne

Yates was able to do, faced with an almost solid bank of the leading liberal scholars of the country. The following statements by four of the members of the committee are indicative:

Frederick C. Eiselen, late president of Garrett Biblical Institute:

Modern investigators . . . have marshaled too many facts to permit any longer the use of the Bible as an infallible guide in matters of science and history. . . . The writers did the best of which they were capable under the intellectual limitations of age in which they lived. . . . [And] in matters of faith and conduct . . . the student soon discovers difficulties. (Harris Franklin Rall, ed., *Christianity To-Day*, Nashville, 1928, pp. 42-3.)

Julius A. Bewer, professor of O. T., Union Theological Seminary, N. Y.:

P's [the priestly editor of the Pentateuch] desire for preciseness and accuracy is well illustrated in the exact dates and figures which he gives. But however accurate they may seem to be, they turn out to be altogether unreliable . . . not handed down by any reliable tradition but . . . an adaptation of an early Babylonian chronological scheme. (*The Literature of the Old Testament*, N. Y., 1944, p. 265.)

James Moffatt, of the famous modern speech Moffatt Bible:

We also know that the New Testament writers attached a meaning to some Old Testament prophecies which was unhistorical . . . Historical criticism . . .

(Continued on page 4)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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THE EDITOR'S Notes

by John R. Rice

Driving from Denver, Colorado, part of Sunday night, then Monday and Tuesday, we kept ahead of most of the blizzard, drove through snow for two or three hundred miles, through rain some six hundred or seven hundred miles, and arrived at Wheaton Tuesday afternoon, 2:30, November 25.

I Have Had My Fill!

It is hard to keep from accepting invitations to preach the Gospel. So I have filled up my time, and now for ten solid weeks I have been away from home excepting for about three and a half days between each two engagements. I have nearly run myself and my wife down, and we are certainly glad to be at home! How nice to be in our own house, eat at our own table, sleep in our own bed, have fellowship everyday with our own children, and work with the workers! Home for Thanksgiving Day!

And working eight or nine hours a day is so easy compared with my usual schedule while in revivals, that I almost feel like I am loafing! I thank the Lord over and over again for a chance to come home, catch up on the work somewhat, and rest and enjoy the Lord.

I must make some tape recordings for my broadcast on radio WMUU, Greenville, South Carolina; I must write down some of the wonderful things God has given me out of His Word. I must finish up some books that are already way along toward completion. And I must have some time to pray and study. Thank God for the privilege of being home! I am sorry I ever complained of the work of the Sword of the Lord, wanting to be out in revival campaigns! I have had my fill of travelling for a little bit, and thank God for the privilege of being at home.

\$5,000 Paid December 1; Praise the Lord!

During November we had slightly more gifts on Building Fund than during September or October. A little more than \$5,100 came in, and we were able to pay the \$5,000 due on the Singspiration building in Wheaton. That leaves us still with a deficit of some \$1,100 to make up, spent for the Building Fund in preceding months out of our current budget, which cannot spare the funds.

Good Christian people are taking to heart the matter of our Building Fund needs. One earnest Christian man writes that he will give \$50 per month for the next twelve months on our Building Fund. Thousands of others, we trust, will begin to give each month or each week to this Building Fund program. Some cannot give \$50 a month, but can give \$1 a week, or \$5 a month perhaps, to furnish a building for the Lord's work. To every one who helps, thank you and God bless you!

Great Demand for Sword Literature

From Italy we have an appeal for another 100,000 copies of the booklet, "What Must I Do to Be Saved?" to be printed in Italian. From the island of Formosa, our missionary representatives send us a new copy of the booklet, "What Must I Do to Be Saved?" printed in Chinese. It is printed in two colors, and beautifully done. It was done in Hongkong where prices were lower, and a 150,000 copies were printed from money we provided.

In Japan they need another million copies of the booklet, "What Must I Do to Be Saved?" Brother Joe Weatherly from India tells us that the supplies of our booklet, "What Must I Do to Be Saved?" in four languages in India, printed under our direction and from funds we provided, are now exhausted and that the many, many missionary workers are anxious for more copies. So we

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5. What It Costs to Be a Good Christian, by John R. Rice, Price \$2.25, Or Halley's Bible Handbook, 724 pages, Price \$2, Either Free With Three Yearly Subscriptions for \$5

January 15 the present subscription campaign offer for THE SWORD OF THE LORD will definitely close. Short weeks remain to get in your subscriptions at the big special offer, now on. Remember at present you get subscriptions at the bargain rate of three years for \$5, or three 1-year subscriptions, plus big premiums. Our offer is very generous. In fact, counting the premiums at the regular retail price, usually one gets THE SWORD OF THE LORD for nearly \$1 a year! Notice these sample bargains.

For three 1-year subscriptions to THE SWORD OF THE LORD at \$5, you will receive absolutely free the editor's new book, *What It Costs to Be a Good Christian*, 223 pages, price \$2.25.

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Or you may make up a fine library, one suitable for a preacher, or a children's library, or a Christian's home library, your choice of books from our catalog, \$25 worth with thirty subscriptions for \$50, or \$50 worth of books free with sixty subscriptions for \$100.

must make a big new effort to spread this free literature through the Sword Free Literature Fund. God willing, we will try to give a detailed report on this fund soon, on amounts recently sent to the foreign field, and on needs. Will you pray for our Free Literature Fund?

Subscription Offer Closes January 15

We have a good deal of concern over the Sword subscription campaign. The subscription offer closes January 15, and we hope that all who are interested will get the list of subscriptions ready soon. Shouldn't you renew your own subscription for three years, at the special \$5 rate, and get free my book, *What It Costs to Be a Good Christian*? And are there not loved ones or friends, or new converts, who could be greatly blessed by THE SWORD OF THE LORD, and for whom you ought to subscribe? We are depending on those who believe in THE SWORD OF THE LORD to help get out its message.

Christmas Gifts to Sword Building Fund

Mrs. Rice and I plan to make a sacrificial gift to the Sword Building Fund for Christmas. While it is fine to give gifts to our children and loved ones, we want to be sure to do something that will honor the Saviour this Christmas time, some holy unselfish gift. We hope that thousands of others will feel as we do and will send their Christmas offerings to the Sword Building Fund.

A Christmas Suggestion

You may still send Christmas subscriptions to THE SWORD OF THE LORD, but we cannot send the Christmas cards announcing the gift. There is not enough time. But you may send a Christmas card saying, "You will receive a year's subscription to THE SWORD OF THE LORD as a loving Christmas gift from—." Send in the subscriptions right away and they will be getting the paper in about three weeks.

And by this plan, a Sunday School class, for example, may get subscriptions and send them in, and receive a fine library of books for their pastor. And when you send the subscriptions which entitle you to the premium you desire, you may send a card to the pastor saying, "This notifies you that you will be receiving soon, as a Christmas present from the Men's Bible Class, a library of fine books, given with our love," or some such suitable announcement. Then as soon as we can receive your order and the money for the subscriptions, we will send the books, as you designate.

Please remember that we cannot send any premium, now, promising that it will arrive by Christmas, and we cannot promise to send any Christmas greeting card announcing subscriptions. But you may send your own card, or give it, announcing that gift will come a little later, you choose to do so.

Send As Many Subscriptions As Possible at Once

Some of our readers are getting subscriptions as fast as they can, hoping to receive one of our fine premiums. We suggest that you send in the subscriptions that you have ready, now, at once, and ask for a credit slip, which will apply on the premium you desire, when you send in the full number of subscriptions required.

Remember our subscription campaign closes January 15. We will be overwhelmed with subscriptions the last few days of the campaign. It will be doing us a favor, and be getting quicker service for your subscriptions if you send at once any subscriptions that you have ready or can send now.

What a Fine Way to Spend Christmas Gift Money!

Every year some people use money which they receive as a Christmas gift, to buy subscriptions to THE SWORD OF THE LORD. (Continued on page 11)



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"... the word of the Lord. . . Not by might, nor by power, but by my spirit, saith the Lord of hosts."—Zech. 4:6

By D. A. (Scotchie) McCall
Minister of Revival Promotion
Sword of the Lord Foundation

I. Much Reward

Second Corinthians 5:7-11: "(For we walk by faith, not by sight:) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may be accepted of him. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences."

Verse 10 tells us that Christians will stand before Christ to receive respective rewards. Some Christians will appear with only wasted lives behind. (I Cor. 3:9-15). "Saved; yet so as by fire." Other Christian lives will be freighted with the GOOD. It is of such an one a friend in Christ writes as follows:

"I know a young preacher's wife who has four small children. On a pastor's salary she provides wholesome, though not elaborate, meals; she makes the children's clothes, often remakes hand-me-downs, and provides for them on an unbelievably-low budget. That takes time, of course, and lots of energy, so she is usually exhausted at the end of a day. She still attends every service at the church, does all the washing and ironing, and fulfills many other duties as a pastor's wife. For the past month she has taken on an additional burden—she is now teaching piano lessons to a friend once a week. 'Thus,' she writes, 'I am earning \$1.00 a week for the Sword Building Fund.'"

Such sacrificial living and giving should shame the worst of us into doing something for Christ's sake!

Such sacrificial living and giving should challenge the best of us into giving heroically for Christ's sake!

II.

A Sober Christmas

Unfortunately, about Christmas time, many people are tempted to strong drink. Many others would "celebrate" the King's Birthday in an orgy of drinking whiskey, gin, beer, and such like. Often the New Year is ushered in on a flood of drunkenness. God Almighty says some rather emphatic things about all this. Once a New Orleans, Louisiana, saloonkeeper told me to stay away from liking beer—I was 14 years of age. He knew! Let God speak!

The Word of God on Strong Drink

"Yea, let God be true, but every man a liar."—Rom. 3:4.

"There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."—I Cor. 10:13.

Whose words will you believe? The words from God, or the words from men? Who knows best? Who can take the long look all the way to the end? Who alone knows how it is all going to turn out? GOD or men?

Hear What the Word of God Declares to be True!

"And Noah began to be an husbandman, and he planted a vineyard: And he drank of the wine, and was drunken; and he was uncovered within his tent. . . Cursed be Canaan, a servant of servants shall he be" (Gen. 9:20-25). At the first mention of strong drink, it caused one of the best men of his time to get drunk. It brought a state of nakedness about. It caused a shameful scene. It brought a curse upon the family.

Again the Word of God speaks: "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise" (Prov. 20:1). Men say it is all right. God says it "laughs at you." God says it is like a destructive raging fire, or storm. Men say it is good for the brain. God says wise people do not fool with it. Do you believe God, or men?

Again the Word of God speaks:

"Be not among wine bibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty; and drowsiness shall clothe a man with rags. . . For a whore is a deep ditch; and a strange woman is a narrow pit. . . and increaseth transgressors among men. . . Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds without cause? Who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yet thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again."—Prov. 23:20-35.

Men say it is all right. God says we are not to even be among those who participate. God associates it here with gluttony, adultery and bodily hurt. Men say it is all right. God says "at the last it biteth like a serpent, and stingeth like an adder." Who is right? Who knows best? An omnipotent God, or some puny business or professional man?

Again, the Word of God leaps out at us:

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them. . . they regard not the work of the Lord, neither consider the operation of His hands. . . Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put sweet for bitter and bitter for sweet. . . Woe unto them that are mighty to drink wine, and men of strength to mingle strong drink."—Isa. 5:11, 12, 20, 22.

God Almighty says it is not well for the "Smart Alex" who brags about how much wine he can "put under his belt and still walk a straight line."

A stalwart sets us an example: "And Daniel purposed in his heart that he would not defile himself

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Greetings of the Season

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Sword Free Literature Fund



with . . . the king's wine" (Dan. 1:8).

Shouts the Word of God at the false leader of the people: "If a man walking in the spirit and falsehood do lie, saying, I will prophesy unto thee of wine and of strong drink, he shall even be the prophet of this people" (Micah 2:11). Yes, occasionally a preacher, a priest, a prophet, will defend liquor. That does not take God by surprise. Long ago he said it would be so, but God adds, the false religious leader is lying. He is the kind of preacher a corrupt people want.

The Word of God is not through on the subject, for listen:

"Yea also, because he transgresseth by wine, neither keepeth at home; and cannot be satisfied. . . Woe to him that buildeth a town with blood, and stablisheth a city by iniquity. . . Woe unto him that giveth his neighbor drink, and putteth thy bottle to him, and maketh him drunken also that thou mayest look on their nakedness."—Habakkuk 2:5, 12, 15.

Someone says, "It is nobody's business but my own, if I want to give a neighbor a drink of liquor." God Almighty says, "Look up, man. Look up, woman. I have something to say about the creature I made." You will stand before God some day in judgment. Will you take your liquor bottle with you? Do

you then want your breath laden with the odor of liquor?

What says the Word of God from the New Testament?

"Let us walk honestly, as in the day; not in rioting and drunkenness, . . . not in strife and envying," Romans 13:13; and, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak."—Rom. 14:21.

The Word of God dares to say to us:

"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat."—I Cor. 5:11.

The Word of God declares that the drunkard, along with other unrighteous persons, will not be saved:

"Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are

justified in the Name of the Lord Jesus, and by the spirit of our God."—I Cor. 6:9-11.

Have you been "born again" through faith in the Lord Jesus Christ?

The Word of God makes it clear:

"Now the works of the flesh are manifest which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God."—Gal. 5:19-21.

God's Word insists that God is very careful about His housekeeping: "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they that are written in the Lamb's Book of Life" (Rev. 21:27).

Just one way to become fit for God's Heaven, and for companionship with Jesus, namely, "And the blood of Jesus Christ His Son cleanseth us from all sin" (I John 1:7).

Lord Jesus, I long to be perfectly whole, I want Thee forever, to dwell in my soul.

(Continued on page 9)

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Rev. Robert E. Hopkins, pastor of the Springdale Baptist Church, of Tulsa, Oklahoma, sends a report of revival with **EVANGELIST CLIFTON W. BRANNON**. During the twelve day period, 123 people accepted Christ as Saviour and many were united with the church. The pastor says, "... Brother Brannon is one of God's noblemen. He is on fire for the Lord and is being used in a mighty way for our Lord ..."

Sword Staff **EVANGELIST J. OSCAR WELLS**, held meetings in the Bethel Memorial Church, Princeton, Indiana, from November 4 to 16. Rev. W. James Johnston, pastor of the church, says that souls were saved through the evangelist's ministry. Evangelist Wells spent hours in visitation in the homes of the unsaved, dealing personally with souls.

Rev. Le Roy Aspling and Rev. Robert Tonnesen tell of blessed services with **EVANGELIST FRANK HARPELL** in Roxbury, Massachusetts, and York Village, Maine. In York Village, many new contacts were made in the homes of townspeople.

In two "Christ for Everyone" campaigns, **EVANGELIST LLOYD R. SMITH** reports the blessings of God. The meetings were held in Forest City, Iowa, and Titonka, Iowa, during October and November. 60 decisions for Christ were recorded.

In the Texarkana area, over 500 conversions were recorded in a three-week tent campaign with **EVANGELIST EDDIE MARTIN**, September 21 through October 12. Twenty-two churches cooperated in the effort which, on several occasions, drew overflow crowds. Each convert received a visit in his home from a team of personal workers. Evangelist Martin's next campaign will be held in Hope, Arkansas.

EVANGELIST RAY CUTCHIN, a member of the Sword Staff of Evangelists, closed a meeting recently in the Allen Memorial Baptist Church, Candor, New York. Pastor Urban F. Cline writes, "... The local Methodist church cooperated with us in a fine way and the Lord gave us 38 souls ... We are planning a great baptismal service for Christmas Sunday night and it looks as if about thirty will be baptized for membership into our church. We thank God for Brother Ray Cutchin and his fine Christian wife. His mes-

sages were clear, to the point and delivered with earnest, Christlike zeal. ..."

EVANGELIST BOB OUGHTON writes telling of the results of several of his meetings which he has conducted in the past few months. In the Faith Presbyterian Church, St. Louis, Missouri, 10 people were saved. When the film of Dr. Fred Garland's life story was shown, 22 accepted Christ as Saviour. 10 people were converted in the Pleasant View Baptist Church, Liberty, Illinois. The Lord spoke not only through his work, but through the deaths of four people during the three weeks of meetings. At this writing, Brother Oughton is in Chicago, Illinois, at the South Side Baptist Church.

The Calvary Baptist Church of Phillipsburg, Kansas, experienced a revival with **EVANGELIST D. M. FRUITS**, November 3-16. Pastor Francis A. Crown says, "... Conviction in the hearts of the unsaved was evidenced throughout the campaign, some of which made public their confession of Christ as Saviour. ..."

EVANGELIST DEL FEHSENFELD, 4220 Shawnee Road, Route 5, Kansas City, Kansas, writes: "At present I am in Wynona, Oklahoma, with Rev. Luke Griffin and the First Baptist Church. Prospects are good for revival. I say that because the Word says, 'Where sin abounded, grace did much more abound' (Rom. 5:20)."

"Before coming here, I was with First Baptist in Grove City, Pennsylvania; in Warsaw, Missouri, with Hogles Creek Baptist where they have a student pastor, Rev. Bill Williams; with Rev. Ellis Ogden at First Baptist in Sarcocoxie, Missouri. In each field we saw the 'good hand of the Lord.' At Grove City the Lord worked the saints over. In Warsaw at Hogles Creek, in addition to many others, I saw a man eighty-one years of age give his heart to the Lord. At Sarcocoxie, Missouri, a special high school assembly saw the Lord save over twenty-five youth plus reunite Christian people who had been at outs for a long time. To God be praise for souls saved and the saints sweetened!"

Brother Del Fehsenfeld is one of the strongest of the evangelists, with wonderful success in the pastorate as well as in revival work. He is bold in his preaching, a man of great faith, a man of prayer, a man of brotherly compassion. We commend him for evangelistic work anywhere.



View of some of the overflow crowd which attended the Texarkana campaign of Evangelist Eddie Martin. The crowd extended all around the tent, and was estimated to number 5,000.

prophecies of the Old Testament. The initial quotation is made in each case from the American Revised Version of 1901, a version which, in the light of its rendering of II Tim. 3:16, can hardly be accused of orthodox prejudice!

1. LIBERAL BIAS IN CHOOSING POSSIBLE TRANSLATIONS

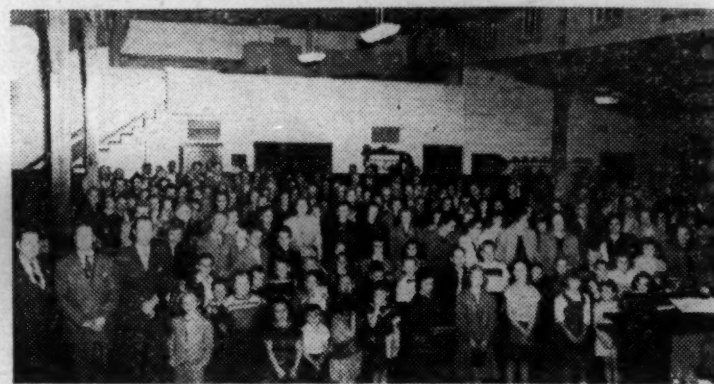
Genesis 12:3, "In thee [Abraham] shall all the families of the earth be blessed," a passive verb, indicating objective blessing from without. RSV, "By you all the families of the earth will bless themselves," reflexive verb, indicating men subjectively blessing themselves, using Abraham's name as a formula of blessing. The Hebrew *niph'al* stem may indicate either, but Gal. 3:8 proves that God intended the passive, the blessing from God being justification by faith. The Reformation stressed the principle of "the analogy of Scripture." "The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, where there is a question about the true and full sense of any Scripture, (which is not manifold, but one) it may be searched and known by other places that speak more clearly" (Westminster Confession of Faith, 1:9). Thus, for a Christian, Gal. 3:8 settles which meaning to choose for Gen. 12:3. For these modern revisers, the analogy of Scripture is irrelevant.

Proverbs 8:22, "Jehovah possessed me [the Divine Wisdom, Christ] in the beginning of his way." RSV, "The LORD created me at the beginning of his work." The Hebrew verb *qana* normally means "acquire"; only in Ps. 139:13 does it mean clearly to indicate "create." Yet the RSV deliberately chooses a meaning which makes Christ a creature instead of, as the creeds say, "begotten, not made." The unitarian Arius, incidentally, was condemned as a heretic for advancing this same view as the RSV on the subordination of Christ.

Psalms 16:10, "Neither wilt Thou [God] suffer thy holy one to see corruption," quoted in Acts 2:27 and 13:35 as referring to Christ's being preserved from the corruption of the grave. RSV, "Or let thy godly one see the Pit," meaning, apparently, "the place of the wicked. The pious could hardly go there" (Briggs, *International Critical Commentary*, Psalms I, 122). Again, a violation of the analogy of Scripture.

Psalms 68:18, "Thou hast ascended on high," which is stated in Eph. 4:8 to mean Christ's ascent into heaven. RSV, "Thou didst ascend the high mount." The Hebrew *marom* may have either meaning; but in choosing "mountain" the RSV not only repudiates the New Testament interpretation, but it also rejects the meaning here preferred by the standard English-Hebrew lexicon (Brown-Driver-Briggs, p. 928), "height of heaven."

Psalms 69:21, "They gave me also gall for my food," a predic-



Picture of the congregation of J. Oscar Wells in his meetings in the Bethel Memorial Church, Princeton, Indiana, November 4 to 16.

tion, according to Matt. 27:34, of the offering of a pain deadener to Christ on the cross. RSV, "They gave me poison for food," deliberately, it would seem, choosing a term which does not fit the fulfillment.

Psalms 89:4, "Thy [David's] seed will I establish forever," which is generally quoted in reference to Christ in Acts 2:30. RSV, "I will establish your descendants for ever." The Hebrew *zera'*, "seed" is of singular form and is ambiguous as it stands, meaning either a collective plural or a singular. But, as noted in Gal. 3:16, the Holy Spirit chose this term deliberately so that it would be congruous with fulfillment in the one Person, Christ. The revisers, however, show no zeal to express the intent of the Spirit, either here or in verses 29 to 36 or in other similar passages, such as Gen. 22:18, cf. Acts 3:25.

Psalms 109:8, "And let another take his office," which referred to Judas losing his place among the Twelve, and which required the election of Matthias to take his place (Acts 1:20). Although the Hebrew word *pequdda* refers to "office" and "overseeing" in a dozen Old Testament passages, it does in one place, Isa. 15:7, refer

to "property." RSV accordingly translates, "May another seize his goods!" This is almost across the line from "liberal bias in choosing possible translations" into the second category, "liberal bias in choosing improbable translations." Isaiah 7:14, "Behold, a virgin shall conceive, and bear a son, and

(Continued on page 6)

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A Criticism of The R. S. V. Bible

(Continued from page 2)

icism has rendered a true service to Christianity by relieving it of the necessity of accepting literally such attempts. ... Predictions ... like that of the millennium in the book of Revelation are due to some passing mood of faith in a particular age. (*The Approach to the New Testament*, London, 1922, pp. 85-6.)

Millar Burrows, professor of Bible, Yale University Divinity School:

The distinction between religious and non-religious areas of truth does not dispose of all the errors in the Bible. Even in matters of religious concern the Bible is by no means of uniform value throughout. Not only are false ideas expressed, wrong practices are sanctioned. ... We cannot take the Bible as a whole and in every part as stating with divine authority what we must believe and do. (*Outline of Biblical Theology*, Philadelphia, 1946, pp. 47, 50).

Harry M. Orlinsky, one of the members of the committee, is not

a professing Christian at all, but a professor at the Jewish Institute of Religion, New York. The scholarly ability of these men is not questioned, but neither was that of the Pharisees about whom Christ said, "If the blind guide the blind, both shall fall into a pit" (Matt. 15:14).

II. The Old Testament Revision

Yet it might be maintained that such an anti-believing bias would not affect the mechanical translation of Oriental documents: might not "all that is best in the English Bible" be preserved in spite of the revisers? Quite to the contrary, the following evidence demonstrates that their translation is not mechanical, but corresponds directly to their lack of faith in the Bible, which sometimes even causes them to abandon translation altogether and to substitute different ideas not found in the original Biblical text at all. The following verses cited do not constitute an exhaustive study, but are limited to certain Messianic

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Probable Sons

By
Amy LeFeuvre

WHAT HAS GONE BEFORE. MILLY, A LITTLE, ENGLISH ORPHAN GIRL, WAS SENT TO LIVE WITH HER BACHELOR UNCLE, WEALTHY UNCLE EDWARD, A WORLDLY BACKSLIDER, WAS CONSTANTLY IRRITATED BY MILLY'S TALK OF BIBLE STORIES AND CHARACTERS. ON HER VISIT TO THE GAME-KEEPER'S COTTAGE, MILLY WAS TROUBLED ABOUT THE MAXWELL'S "PROBABLE SON," TOMMY. HER UNCLE AND HER NURSE WERE DISTRESSED AND VEXED WHEN MILLY GAVE HER MONEY TO A POOR BEGGAR, WHO PROMISED TO RETURN TO GOD AND TO HIS HOME.

CHAPTER VI

A PROMISE KEPT

About a fortnight later Sir Edward, who always opened the post-bag himself, found there a letter addressed to his little niece, and sent a message to the nursery to tell her to come down to him. She arrived very surprised at the summons, as Sir Edward always wished to be left undisturbed at his breakfast, but when she saw the letters on the table she cried out joyously,—

"Good morning, Uncle Edward. I know there's a letter from Jack for me, isn't there? I've been waiting for it every day."

"I think there may be, judging from the writing on the envelope. Come here and open it."

Milly took the letter, and her little fingers fairly trembled with excitement as she opened it, saying softly to herself as she did so,—

"I knew he would keep his promise. I knew he wasn't a thief."

A money order dropped out.

"Well," said Sir Edward, "you were right, little woman, and we were wrong. Would you like me to read it for you?"

"Yes, please, uncle."

The letter read as follows:—

"I am as good as my word, little Miss, in sending you back what

you lent me with many grateful thanks for the loan, as I reached London safe and have never touched a drop of drink since I seen you, and am in work at my uncle's, which is good of him to take me, and am getting good wages and goes to church again. And my uncle has a chum which is a street preacher, and comes along of plenty of fellows like I was, and I told him of your young fellow, Tommy Maxwell, and he will keep a look-out for him. Tell the woman that fetched you sharp away that I'll hold up my head with her yet, and every night I asks God to bless you, for I hopes I am getting on the right track again, and thank you kindly for your talk, which is sticking to me.

Yours obediently,
Jack Gray."

Sir Edward laid the letter down in silence when he had finished reading it. Milly's face was radiant.

"I've never had a letter in my life before, uncle, but I don't quite understand all of it. Will you explain it to me?"

And this her uncle did, sending her upstairs at length to show it to nurse, but sitting wrapped in thought himself and leaving both his letters and breakfast untouched for some considerable time.

That same day he went out driving in the afternoon with a young horse, and returning home met a traction engine, at which the horse instantly took fright and bolted.

For some time Sir Edward kept steadily to his seat, and though powerless to check the animal's course was able to guide it; but in spite of all his efforts the trap was at last upset, and he was thrown violently to the ground. He had no groom with him, and

That \$1,000 Evangelistic Sermon Contest!

By the Editor

On December 1 was the deadline for the submission of sermons for THE SWORD OF THE LORD \$1,000 Evangelistic Sermon Contest. Of course these sermons are not yet judged and rated; but I am very much pleased with the high quality of the sermons and the great area geographically and theologically, from which they came. Here are sermons from Methodists, Baptists, Presbyterians, Cumberland Presbyterians, Brethren, Plymouth Brethren, Evangelical and U. B., Mennonite, Assembly of God, Wesleyan Methodist, Pilgrim Holiness, Episcopal, Reformed, Christian Reformed, Christian, Congregational, Lutheran and Free Church and undenominational preachers! Sermons for the contest have come from all over the United States, from Canada, England, Scotland, Wales, Australia, Belgium, South Africa, Venezuela, Peru, Hawaii, and Japan. Sermons have come from professors in three great theological seminaries, from college teachers, from pastors and from missionaries and evangelists. Sermons also came representing the president of a famous seminary, a president of a Bible college, two Bible college teachers, and a man long president of his denomination. This strikingly illustrates how interdenominational and international is the influence of the Sword!

The sermons are surprisingly good. I had a good deal of trepidation of heart, lest the sermons should be mediocre. I now believe they will average surprisingly good, though I have read only a few of them as yet.

SWORD OF THE LORD readers are in for great blessing throughout the next year, as they read sermons from the great preachers in the English language.

Our readers should be reminded that few Christian magazines spend so much money to provide best materials for their readers, and few or none publish such a preponderance of material from famous writers and great soul winners, or material of such permanent value as we regularly print.

the accident took place on a lonely road, so that it was not till an hour later that help came, in the shape of a farmer returning from market in his cart. He found Sir Edward unconscious, and the horse still feebly struggling to extricate himself from under the trap, which was badly broken.

It was about seven o'clock in the evening when Sir Edward was brought home, and he had three ribs broken, besides some very severe injuries to his head. The doctor wished to telegraph for a nurse from London, but Sir Edward had a horror of them, and having recovered consciousness shook his head vehemently when it was suggested; and so it ended in Milly's nurse volunteering to assist his valet in nursing him. Poor little Milly wandered about the house with Fritz at her heels in a very woe-begone fashion. What with the anxiety in her heart lest her uncle should die, and the absence of her nurse—who could spare little time now to look after her—she felt most forlorn, and her greatest comfort was to go down to the keeper's cottage and talk to Mrs. Maxwell.

Sir Edward was soon out of danger, but he was a long time recovering, and required most careful nursing. Milly begged and entreated to go in and see him, but this was not allowed. At last permission was given by the doctor for a very short visit, and the child stole in on tip-toe, but insisted upon taking a large brown paper parcel in with her, the contents of which were unknown to all except herself.

Crowded Out

By Mrs. C. H. Morris

Is Christ crowded out of your busy life,
With the toiling that each day brings?
With the strain and stress
Of the cares that press,
You've no time for the King of kings.

"No room in the inn" for the Christ-Child blest,
"In a manger so low He lay";
In the hearts of men
O'er and o'er again,
There's no room for Him still today.

"The foxes have holes and the birds have nests,"
But nowhere for His head divine.
Had the Son of man,
Should He come again
Find a place in your heart and mine.

The hearts of the ones whom He died to save
Is the home which He seeks today;
By His life bought
Yet He is crowded out,
And "away with Him," still they say.

There's coming a day in the great sometime,
If for Christ you have never room,
You will knock and wait
At the pearly gate,
Crowded out there will be your doom.

Chorus

Crowded out! crowded out!
You've no time for His service, you say;
While for pleasure and business you always have time,
Is Christ crowded out today?

Softly she crept up to the bed and looked at her uncle's bandaged head and worn face with the greatest awe.

He put out his hand, which she took in hers, and then she said, her brown eyes fixed wistfully on his face,—

"I've wanted to see you, Uncle Edward, for so long. I wish you would let me come in and help to nurse you."

Sir Edward smiled, then shook his head.

"I've been asking God to make you better so many times," she continued, softly stroking his hand as she spoke, "and He is going to make you live again; now isn't He? I wasn't quite sure whether you mightn't like to die best, but I didn't want you to. Nurse says I mustn't stay a moment, but I've brought you a present. Maxwell went to the town and got it for me with the money Jack sent back to me. May I open it for you?"

Reading assent in his eyes, Milly eagerly removed her brown paper, and then lifted on to the bed with difficulty a picture of the Prodigal Son, in a plain oak frame.

"Isn't it a lovely one, Uncle Edward? There's the prodigal son—I've learned to say it properly now—all in rags hurrying along the road, and there's his old father in the distance coming to meet him; and can you see the words underneath?—'I will arise and go to my father, and will say unto him, Father, I have sinned against Heaven, and before thee.' I thought you would like it to look at while you are in bed. May I rest it against the rail at the bottom of your bed?—then you can see it beautifully."

Nurse came forward and helped the child to put the picture in the place she wished; and Sir Edward tried to look pleased, and said in a low tone,—

"Thank you, little one, I can see it well from there"; but under his breath he muttered, "Has she a purpose in bringing that everlasting subject before me? I'm sick to death of it. I shall get rid of that picture when she is gone."

But he did not. His eyes grew somewhat wistful as he gazed upon it, and later in the day, when nurse asked him if he would like to have it removed, he shook his head in the negative.

No one could know his thoughts during those long days and nights of weariness and pain. The restlessness of body did not equal the restlessness of soul, and the past came back with a startling vividness. The wasted years, the misused talents; and, above all, the fast-closed heart, against its rightful Owner, now seemed to stand up in judgment against him. Often in his wretchedness would he

groan aloud, and wish for unconsciousness to come to his aid and consign to oblivion his accusing memory.

It was a cold gray afternoon. Mrs. Maxwell's little kitchen was in perfect order. The fire shed flickering lights on the bright dish-covers on the wall, and the blue and white china on the old-fashioned dresser was touched with a ruddy glow. Mrs. Maxwell herself, seated in a wooden rocking chair, in spotless white apron, was knitting busily as she talked; and Milly on a low stool, the nurse in her arms, with her golden-brown curls in pretty disorder, and her large dark eyes gazing earnestly into the fire, completed the picture.

"Do you like winter, Mrs. Maxwell?" she was asking.

"Well, my dear, I can't say as I don't prefer the summer; but there!—the Almighty sends it, and it must be right, and I don't think folks have a right to grumble and go rushing off to them foreign parts, a-leaving their own country and the weather God gives them, because they say they must have sunshine. I allays thinks they've no sunshine in their hearts, or they wouldn't be so up and down with the weather."

"I think winter is a very lonely time, Mrs. Maxwell, and I'm so sorry for the trees. I was out this morning with Fritz, and I talked to them and tried to cheer them up. And I think they feel they're nearly dead, poor things! and they were shivering with cold this morning; they were, really. I told them they would be happy when next summer comes, but they sighed and shook their heads; it's such a long time to wait, and they have nothing to do—they can only stand still. I was very sad this morning. After I had talked to them, I went down to the plantation at the bottom of the lawn, and on the way I came to a poor dead frog. Fritz sniffed at him, but he didn't seem to be sorry. I don't know how he died. I thought perhaps he had stayed out in the cold and got frozen, he felt so very cold. I took him up and buried him, and I wondered if his mother would miss him; and then I went on a little farther, and there were some little bird's feathers all in a heap on the ground. I felt sure a cruel cat had been eating it up, and I couldn't help crying, for everything seemed to be dying. And when I got to the plantation I was a little comforted, for the fir-trees looked so comfortable and warm—they hadn't lost their leaves like the other trees—but do you know, in the middle of them all was a tall, thin, bare tree—he looked so lonely and unhappy, and he was

(Continued on page 6)



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Noteworthy NEWS Notes

BIOLA Gets New President

Dr. Louis T. Talbot, for 20 years director and president of the Bible Institute of Los Angeles, has resigned to take the honorary post of chancellor of the Institute. He is succeeded by Dr. Samuel H. Sutherland, who has been dean of the school since 1942. Dr. Talbot served as pastor of the Church of the Open Door from 1932 to 1949.

New Unusual Films Release "You Can't Win"

"You Can't Win," Bob Jones University's Unusual Film, is the

story of a game—the game of sin which no man has ever been able to beat. This second film sermon by Dr. Bob Jones, Sr., incorporates many scenes and the dramatization of six episodes. In this forty-five minute, black and white 16 mm. sound picture, Dr. Jones shows that man is not smart enough to beat the game of sin but that God provides a means of salvation to those who accept His Son, Jesus Christ. For details, write to Unusual Films, Bob Jones University, Greenville, South Carolina.

A Criticism of The R. S. V. Bible

(Continued from page 4)

shall call his name Immanuel," a prediction of the virgin birth of Christ, Matt. 1:23. RSV, "Behold a young woman shall conceive, etc." Robert Dick Wilson in the *Princeton Theological Review*, XXIV (1926), 316, has argued that 'alma should mean "virgin"; but, granting for the moment that it may mean simply "young woman," one should note the RSV footnote, "Or virgin"; and the statement in preface of the version, "Where the choice between two meanings is particularly difficult or doubtful, we have given an alternative rendering in a footnote" (p. vi). If the choice in Isa. 7:14 were really as difficult as this, and yet "virgin" was rejected, one wonders how much influence the clear statement of the New Testament has with these revisers. Or could they be consciously opposing Christian supernaturalism?

Daniel 9:27, "And in the midst of the week he shall cause the sacrifice and oblation to cease," which has been interpreted traditionally by Christians as referring to Christ's ending the O. T. ceremonial when, after a three and one half year ministry, he was crucified and the veil of the temple was rent in twain; others refer this activity to antichrist in the future. RSV, "and for half of the week he shall cause sacrifice and offering to cease," with reference, apparently, to the stopping of the daily sacrifices by Antiochus Epiphanes for a little over three years, 168-165 B. C. The Hebrew *hesel* may mean either "midst" or "half"; but it is clear by now that the revisers are not going to permit a striking Messianic prophecy if it can be helped.

2. LIBERAL BIAS IN CHOOSING IMPROBABLE TRANSLATIONS

Genesis 9:26, "Blessed be Jehovah, the God of Shem"; God is here for the first time associated with a particular part of humanity; later the Messianic line is narrowed down to Abraham within Shem. But RSV, "Blessed be the LORD my God be Shem," ruins the whole point. Moreover, though "God of" may legitimately be re-pointed as "my God" (though such re-pointing is itself unnecessary), here the RSV rendering in general seems forced. When Hebrew wishes to say "Blessed be so and so by God" it has a special form that is used for this purpose, (cf. Gen. 14:19); when the form of 9:26 appears elsewhere (cf. 24:27), it is translated as in the older English versions, not as in RSV.

Psalms 45:5, "Thy throne, O God, is for ever and ever," which Heb. 1:8 notes as addressed to Christ and proving His deity. RSV, "Your divine throne endures for ever and ever," a rendering effectively robbing Christ of His deity, though accomplished by placing "throne-of-thee" in construct with "God." Briggs, himself defrocked from the Presbyterian ministry for Biblical heresies, remarks, "But such usage is improbable; there is no sufficient evidence for it." (*International Critical Commentary*, Psalms, I, 391.)

3. LIBERAL BIAS IN REJECTING THE HEBREW O. T. FOR SECONDARY READINGS

Zechariah 12:10, "And they shall look unto me whom they have pierced"; the same Messiah pierced on the cross is the God who spoke to the prophet. But RSV, "When they look on him whom they have pierced," no longer identified with the divine speaker. The basis for this change appears in a footnote, "Theodotion: Hebrew, me." And who was this Theodotion? Either a Jewish proselyte, or, according to Eusebius, an Ebionite, who believed in the Messiahship but not in the deity of Christ; in any event, he was a man who consciously revised the O. T. in Greek so as to remove some of its distinctly Christian passages. Cf. Ezra, revised at several points in RSV on the basis of the apocryphal book of I Esdras.

4. LIBERAL BIAS IN CONJECTURAL EMENDATION

Psalms 2:12, "Kiss the son, lest he be angry," referring to the Messiah, who is the Son of God (vs. 7, cf. vs. 2, and Acts 13:33, Heb. 1:5, 5:5). RSV, "Kiss his feet, lest he be angry," a reading gained by taking the Hebrew for "and-rejoice" from the preceding verse and adding it to that for "son" in vs. 12, plus certain other changes. Even the Jewish version is content simply to repeat bar, "son," as bor, reading "Do homage in purity . . ." Scholarly juggling, this may be; translating, it is not.

In the light of categories 1 and 2, one wonders how it can be claimed that the Revised Standard Version preserves "all that is best in the English Bible"; in the light of categories 3 and 4, one wonders how it can be claimed that it is "more accurate than any other version." For public worship one is still left with the Authorized King James; for accurate study, the American Revised of 1901; for stimulating modern speech, say, the conservative Berkeley Version of Dr. Gerritt Verkuyl (N. T., available; O. T., projected). Men may call the Revised Standard the "Greatest Bible News in 341 Years"; but were Jeremiah alive today, he could well repeat, "How do ye say, We are wise, and the law of Jehovah is with us? But, behold, the false pen of the scribes hath wrought falsely" (8:8, A. R. V.).

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Probable Sons

(Continued from page 5)

the only one without any leaves." "One of those birches, I expect. My man, he said the other day that the fir plantation yonder wanted weeding out."

"Well, I couldn't bear to see him so sad, so I crept right in amongst the firs until I got to him, and then I put my arms right round him and cuddled him tight. I told him God would take care of him, and give him a beautiful new green dress next summer; but he seemed to feel the cold, and I expect the other trees aren't very kind to him. I always think the firs are very stiff and proud. I—I kissed him before I came away. It was a sad morning."

Milly's tone was truly pathetic, and Mrs. Maxwell, who loved to hear her childish fancies and never laughed at them, now looked up from her knitting sympathetically—

"You're sad yourself, dear. Is your uncle pretty well to-day?"

"I think he is getting better, but he mustn't talk, and nurse won't let me see him. I think it's winter makes me sad, Mrs. Maxwell."

There was silence for a few moments. Milly stroked her cat thoughtfully, then she said,—

"If Uncle Edward had died, what would have happened to me? Should I have had to go to the workhouse?"

"Bless your little heart, no! Why, my man and I was saying the other day that it's most sure as you'll be mistress of the property one day. Sir Edward he have no other kith or kin, as far as we know. Workhouse, indeed! A place where they takes in tramps and vagabonds."

"I heard some of the maids talking about it," pursued Milly; "they said they wondered what would happen to me. I think he is my only uncle, so I couldn't go anywhere else. I wish I had a father, Mrs. Maxwell, I'm always wishing for one. I never remember my father. My mother I do, but she was always ill, and she didn't like me to bother her. Do you know, I thought when I came to Uncle Edward that he would be a kind of father; Miss Kent said he would. But I'm afraid he doesn't like me to bother him either. I should like him to take me up in his arms and kiss me. Do you think he ever will? I feel as if no one cares for me sometimes."

"I think a certain little apple dumpling as I put in the oven for some one is smelling as if it wants to come out," was Mrs. Maxwell's brisk response as she bustled out of her chair, her old eyes moist with feeling.

In an instant Milly's pensiveness had disappeared. A baked apple dumpling had great charms for her, and no one would have believed that the lighthearted child with the merry laugh, now dancing around the room, and climbing up to the dresser for a plate, was the same as the one who had so sadly discoursed a few moments before on the mournfulness of winter and of her orphaned state.

"Did you make such nice apple dumplings for Tommy?" she asked presently, busy with her fork and spoon, and looking supremely content with herself and surroundings.

"Ah! Didn't I? I mind when he used to come in on Saturdays from the forge, I always had a hot pudding for him. He used to say there was no one as cooked as well as mother."

"He's a long time coming home, isn't he, Mrs. Maxwell? I get so tired of waiting. I wish he would come for Christmas."

"I'm not tired of waiting," Mrs. Maxwell said softly, "and I've waited these nine years, but it sometimes seems as if it is only yesterday as he went off. I feel at times like fretting sadly over him, and wish I knew if he was alive or dead, but then the Lord do comfort one, and I know He sees just where he is, and He'll

let me know when the right time comes."

"I'm expecting him every day," said Milly with a cheerful little nod. "I was telling God about him last night at my window on the stairs—and it seemed as if God said to me that he was coming very soon now. I shouldn't wonder if he came next week!"

The keeper entered the cottage at this moment, and Milly jumped off her seat at once.

"I'm afraid it's time for me to be going back. Nurse said I was to be in at four. Are you going to take me, Maxwell?"

"Don't I always see you safe and sound up at the house?" Maxwell said good-humoredly, "and do you know it has struck four ten minutes ago? When you and my old woman get together to have a crack, as the saying is, you don't know how time passes. We shall have to run for it."

Milly was being rapidly covered up in a thick plaid by Mrs. Maxwell.

"There now, my dearie, goodbye till next I see you, and don't be doleful in that big house by yourself. Your uncle will soon be well, and nurse will be better able to see after you. I don't know what all those servants are after that they can't amuse you a bit."

"Nurse doesn't like me ever to go near the servants' hall," said Milly; "I promised her I wouldn't. Sarah stays in the nursery with me, but she runs away downstairs pretty often. Good-bye, Mrs. Maxwell."

It was getting dark. Maxwell soon had the child in his strong arms, and was striding along at a great pace, when passing a rather dark corner, a man suddenly sprang out of the bushes and took to his heels.

Maxwell shouted out wrathfully: "Let me see you in here again, and it will be the worse for you, you scoundrel!"

"Oh, Maxwell," cried Milly, "who is it?"

"One of them skulking poachers—they're always in here after the rabbits. If I hadn't a-had you to look after and had my thick stick I would a-been after him."

"But you wouldn't have hurt him?"

"I should have taught him a lesson, that I should!"

"But, Maxwell, you mustn't, really! Only think, he might be



"I've been waiting for it every day."

—Tommy coming home! You couldn't see who it was, could you? It would be dreadful if you chased away Tommy."

"No fear o' that," Maxwell said in a quieter tone. "My own son wouldn't skulk along like that. He was a ragged vagabond, that's what he was."

"Prodigal sons are nearly always ragged. He might have been someone's prodigal son, Maxwell."

"He was just a poacher, my dear, and I think I know the chap. He's staying at the Blue Dragon, (Continued on page 7)

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Probable Sons

(Continued from page 6)

and has been a-watching this place for some time."

"Perhaps he is one of God's prodigal sons," said Milly softly, "like Jack was."

To this Maxwell made no reply, but when he set her down in the brightly-lighted hall a little later, he said,—

"Don't you fret about our Tommy. I should know him fast enough. He wouldn't run from his own father."

And Milly went in, and that night added another petition to her prayers:—

"And please God, if the man who ran away from Maxwell is a prodigal son, bring him back to his father for Jesus' sake. Amen."

CHAPTER VII.

CROSS-EXAMINATION

Nurse, where is Miss Millicent? I haven't seen her for days. Fetch her in here this afternoon, and you go and get a little fresh air; I am well enough to be left alone now."

Sir Edward's tone was impatient. He was getting to the convalescent stage, and nurse found him a most trying patient. Nothing would please him, and he wearied both himself and her with his perpetual complaints.

"I thought she would only worry you, sir. She has been asking me every day to come in and see you. I will fetch her at once."

Milly shortly appeared in a clean pinafore, her little face radiant with smiles. As she climbed up into the chair by the bedside and gently stroked the hand that was given her, she said with sparkling eyes,—

"Nurse says I may stay here all alone with you, uncle; won't that be lovely? May I give you

your medicines, and be your nurse?"

"I can't promise that, but you may sit there and talk to me."

"What shall I talk about?"

"Anything you like. You never seem to be at a loss for conversation."

Milly considered for a moment.

"I've had so few people to talk to lately, you see; I generally talk most to Fritz. He understands, I'm sure, but he doesn't talk back. When will you be quite well again, uncle?"

"Not this side of Christmas, I'm afraid."

"Oh dear, what a long time! But I'm very glad God has made you better. Nurse said it was a mercy you hadn't broken your neck. Do you know, uncle, I saw such a sad sight yesterday morning. I was down in the fir plantation with Fritz, and we came upon a dear little rabbit caught in a steel trap. Maxwell said a poacher had put it there, and he was very angry. The rabbit was quite dead, and his two hind legs were broken. Wasn't it dreadful? What is a poacher, uncle?"

"A thief—a man that steals game that isn't his."

"Maxwell says there are lots of poachers about. I'm so afraid he will think Tommy is one when he comes back. I do hope he will be careful, because if it's dark he might make a mistake. Wouldn't it be dreadful if he hurt his own prodigal son! And I expect Tommy will look very like a poacher. He is sure to have ragged, dirty clothes. If I was—"

Here Milly paused, and gazed dreamily in front of her for some minutes in silence.

"Well?" inquired Sir Edward, looking at his little niece with



"I've brought you a present."

interest as she sat in her big chair, her elbows supported by her knees, and her chin resting in her hands, "are you going into a brown study?"

"I was just thinking if I was a prodigal son—I mean a real one, not just playing at it, as I do—I would rather be one of God's prodigal sons, than belonging to any one else."

"Why?"

"Because I would know for certain He would meet me and take me back. Nurse told me she had a cousin who ran away and made himself a soldier, and when he was sorry and wanted to come home, his father shut the door in his face, and wouldn't let him in. And then there's Tommy, I can't help s'posing that his father mightn't know him. But God can't make mistakes. It must be lovely just to run right into God's arms, and hear Him saying, 'Bring forth the best robe, and put it on him.' I should love to have Him say that to me."

Milly's little face glowed with pleasure at the thought, and she turned her expressive eyes toward her uncle, who lay with knitted brows listening to her.

"And supposing if God would not receive you; supposing you had stayed away so long, and had refused to listen to His voice when He called, and then when you did want to come back, you felt it would be too late, what would you do then?"

Milly smiled.

"Why, uncle, it would be never too late for God, would it? Maxwell said he would be glad to see Tommy if he came back in the middle of the night, and God would never turn one of his prodigal sons away. He loves them so that he sent Jesus to die for them. He would never say He couldn't have them back again."

Sir Edward said no more, and after another pause the child went on.

"I was asking Mrs. Maxwell the other day if she had some best clothes for Tommy when he came home, and she took me upstairs into his little room, and opened a long drawer, and told me to look inside. And there were his best Sunday coat and waistcoat and trousers, and a silk handkerchief with lavender in it, and a necktie with yellow and red stripes, and she told me they had been there for nine years, and she shakes them out and brushes them every Saturday. He didn't run away in his best clothes, you know; he left them behind. So they're quite ready for him. The only thing Mrs. Maxwell hasn't got is the ring."

"The what?" inquired Sir Edward, amused.

"The ring," Milly repeated earnestly. "Maxwell will have to say, 'Put a ring on his hand, and shoes on his feet.' Mrs. Maxwell has got a pair of carpet slippers. I couldn't bear her not having any shoes ready for him, so we looked about and found a pair that are just too small for Maxwell, and I put them in the drawer my own self. Mrs. Maxwell says he won't want a ring, and that she thinks the Bible people dressed differently, and she said Tommy was a poor man's son; it wasn't as if he was rich. But I don't know; I don't like to think we have no ring for him. I suppose you haven't one, uncle, that you would like to give him?"

Sir Edward put his head back on his cushions and laughed aloud. Then, noting Milly's troubled face, he said:

"Wait till Tommy comes back, little woman, and then it will be time enough to see about his ring, though I quite agree with his mother that it would be most unfitting."

"You have had the picture I gave you taken away, uncle," said Milly presently, her quick eyes roving round the room. "Ah! you've had it hung up on the wall. That's nice there. You can see it from your bed. Don't you like looking at it? Doesn't it make you feel happy?"

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"I can't say it does," replied Sir Edward, glancing at the picture in question. "Why ought it to make me feel happy?"

"Oh, it's so nice to think he is just getting home after being away so long. I wonder if he was a great time walking back. How long do you think it takes one of God's prodigal sons to get back to Him, uncle?"

"I should say a very long time, indeed," said Sir Edward, slowly. "But how long? Two days, or six hours, or a week?"

"It would depend perhaps on how long they had been away from Him."

"It's rather hard to understand," said Milly, wrinkling her little brow perplexedly, "because God is everywhere, isn't He? and I should have thought He would have been close by them all the time. I was asking nurse about it, and she said that God was near them, only they wouldn't have anything to say to Him, and did bad things and shut the Lord Jesus out of their heart, and let Satan in, and then God had to leave them till they said they were sorry. I suppose directly they say: 'Father, I have sinned against heaven, and in Thy sight, and am no more worthy to be called Thy son,' then God just folds them in His arms and forgives them and takes them back again; isn't that it?"

"Look here, I think we have had enough of this subject. Talk about something else."

Sir Edward's tone was irritable. Milly's ready tongue obeyed.

"Nurse says it's so cold to-day that she thinks it will snow. Do you think it will? It is quite smoky by the river; nurse says it is a fog. I wondered where it all came from. Do you think it might be God's breath, uncle?"

As she was chatting on, suddenly there came a sharp knock at the door, and a visitor appeared.

"Thought I'd look you up, for I heard you were on the sick list. Good gracious! you have been pretty bad, haven't you? Will you put me up for a night or two? I expect you want a little cheerful company."

Talking volubly, Major Lovell—for it was he—came forward and looked with real concern on Sir Edward's altered face.

"I'm very glad to see you," said the latter, heartily, holding out his hand. "Come and stay for as long as you like. I'm sick to death of my own society."

"And is this the small party that arrived so unexpectedly when I was here before?" inquired Major Lovell, looking down at Milly, who still sat in the big chair, regarding the new-comer with her large brown eyes.

"Yes," said Sir Edward, a faint smile hovering about his lips as he remembered his horror of her advent; "she is taking charge of me this afternoon."

Milly held out her little hand with all the grace of a duchess.

"I remember you," she said; "you were one of the gentlemen that laughed at me."

"I don't think I could have been guilty of such rudeness, surely."

"Now, I think you may run away," Sir Edward said, "and tell nurse I will ring when I want her."

Milly obeyed, and confided to nurse that she hoped the "new gentleman" would not keep her away from her uncle. "For do you know, nurse, I like Uncle Edward so much better when he is in bed. He looks so sad, and speaks

so softly. I wish I could sit with him every day."

Major Lovell was a distant cousin of Sir Edward, and there existed a warm friendship between them. The very brightness of his tone seemed to do the invalid good, and Milly was quite delighted to find that her uncle's visitor not only listened with interest to the account of her favorite games and pastimes, but insisted upon joining her in them, and the walls of the quiet old house rang again with merry mirth and laughter such as they had not known for years.

Upstairs in the sick room Major Lovell proved a wonderfully patient and skilful nurse; but there were times when all his bright cheeriness could not smooth the furrows in the invalid's brow, or take away the fretfulness of tone.

One morning Major Lovell came down from an interview with him with a puzzled expression of face. Catching sight of Milly in the hall, equipped in hat and jacket, he asked,—

"Are you going out with nurse?"

"No, nurse is busy—just by my own self, in the avenue with Fritz. Do come with me."

The major consented, but with a graver face than usual, and then suddenly, very full of his own thoughts, said to the child,—

"I believe your uncle has something on his mind. It strikes me from different things he has let drop that he is turning pious."

"What is pious?" inquired Milly, instantly.

"What is it? A pious person thinks every one wicked but themselves, and condemns everybody and everything all round them. They are most objectionable people, little woman, so mind you never take up that line, and the worst of it is that they're so satisfied with their own goodness, that you can't crush them, try as much as you may."

"And is Uncle Edward going to be like them?" asked the child, with a perplexed face.

"I devoutly hope not. I shall do all in my power to prevent it."

"What do pious people do?" questioned Milly.

"Do! They give tracts away and sing hymns, and pull long faces over very well-bound Bibles."

"I like singing hymns," asserted Milly, very emphatically; "everybody sings hymns to God, don't they? I listen to the birds, sometimes, and wish I could sing like them; and the trees sing, and the bees and flies. Everything seems to sing out of doors in the summer time, but they've nearly all dropped asleep now till next year. What hymns do you sing, Major Lovell?"

"Bless the child! what do you take me for?" and the major laughed heartily as he spoke; then, with a twinkle in his eye, he went on gravely,—

"I shall begin to think that you are pious if you don't care. What else do you do besides sing hymns?"

"I have a Bible," said Milly, solemnly, "and I just love it."

"And what makes you love such a dry book as the Bible? You can't understand a word of it."

"Oh, I can, Major Lovell, it's beautiful. I love nurse to read and read it to me. It tells about Jesus, you know, and I love Jesus, and He loves me. And it has such nice stories in it."

Major Lovell gave a long, low whistle.

"Ah!" he said, shaking his head comically at the little figure walking by his side, "I'm very much afraid you may be at the bottom of it all. Do you read the Bible to your uncle? Do you tell him that he has been wasting his life and not fulfilling the end for which he was created, in fact, that he is a wicked sinner? For that has been the substance of his talk with me this morning!"

"Uncle Edward is a very good man," Milly replied, warmly. "I don't know what you mean, Major Lovell; don't you read the Bible?"

"What will you think of me if I tell you I don't?"

"Perhaps you know it all by heart? I expect that is why."

"I rather think I don't. You must not begin to catechise me too severely. Who has brought you up in this pious fashion?"

"I'm not pious. You said they

(Continued on page 8)

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Probable Sons

(Continued from page 7)

were horrid people. But I thought all the grown-up people read the Bible, except people like Jack."

"Who is Jack?"

"He was a prodigal son, one of God's prodigal sons."

"And what are they, may I ask?"

Milly did not answer for a minute, then she stopped short, and said very solemnly, raising her large dark eyes to the major's face,—

"I wonder if you're a prodigal son. Uncle Edward said there were some rich ones. Have you run away from God, Major?"

"Oh, come now," said the major,

pinching her cheek good-naturedly; "I didn't bargain for this when I came out with you. You must keep your sermons for some one else. Come along to the stables with me, and I will give you a ride."

In an instant Milly's gravity disappeared, and a little time afterwards she was laughing gleefully as she was being trotted round the stable-yard on a large bay mare; but she said to her nurse when she came in,—

"Major Lovell is very nice, but very funny, and I can't always understand his talk, he says such difficult things."

God's Unspeakable Gift

(Continued from page 1)

that saith unto thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water" (John 4:10). God is the Giver. I wish we could get that clearly in our minds.

A great many people think of God as a merchantman; they think that He has something to sell; that He is going about offering His salvation to people if they are rich enough to purchase it. Thank God, He is too rich to sell His salvation. But if He were to put it up for sale; if He were to set a price on it in any sense commensurate with its value, neither you nor I could ever purchase it.

The parable in the thirteenth chapter of Matthew is one that is generally turned upside down. A merchantman came seeking goodly pearls, and "when he had found one pearl of great price, went and sold all he had, and bought it." Almost invariably people make the merchantman the poor sinner, and the pearl God's salvation. But God's salvation is a free gift, and the pearl had to be purchased, so that interpretation is contrary to fact. We have nothing with which to buy God's salvation.

The real meaning of that parable surely is that our Lord Jesus Christ came from Heaven as the Merchantman with infinite riches at His disposal, and here in this poor dark world He found one pearl of great price, that vast company of men and women who were sunk in sin and iniquity, but who are to be made into the Body and Bride of the Lamb; and having fixed His love upon that pearl He went and sold all that He had and bought it. Where did He make that great exchange? At Calvary's cross. There on the cross He shed all that He had and He shed His own most precious blood, laid down His life in order that He might purchase the pearl which is to adorn His crown for eternity.

GOD IS THE GIVER; He is not selling to people. Take all the great blessings that we enjoy. We get them freely from God; we cannot buy them. You cannot buy the fresh air that you breathe; you cannot buy the water from the rippling brook. Yes, men can bottle and sell it, but God gives it freely. All the blessings that He lavishes upon men are "without money and without price," and the great gift spoken of here is the expression of His infinite love.

The Minister's Story

My wife's father was a minister of the Gospel. Singularly enough, though I learned to know him fairly well in the days I was pestering him in order to get his daughter, I had the privilege of hearing him preach only 3 times, but I remember an illustration he used of a poor woman who had a very sick daughter. This poor mother went out to work as a char-woman. She had to earn a living for herself, and this child. By and by her daughter became convalescent, and was crying continually for some grapes, though it was winter. The poor mother could not think of purchasing them, for they could be gotten only at an exorbitant price, and yet always when she came home, the child would say, "Did you get me any grapes today?" She offered her other things that were within her means, but nothing satisfied. One day she had been called

My daughter is sick, and is crying continually for grapes, and I saw the beautiful clusters in the hot-house, and wanted to purchase some, but he won't sell them to me. Look, I have two shillings. May I have just one bunch?"

"Oh," said the young lady, "come with me." And she led the woman into the beautiful conservatory, and said, "Hold your apron." She snipped off one bunch and another and another, until the poor woman cried, "No more! I have only two shillings. Don't give me any more."

"But I want your daughter to have all she needs; there is life and health in these grapes." And she snipped off more.

The woman finally said, "I am so grateful to you, here are the two shillings."

"Keep your money. My father is not a merchantman, he is the king, and he does not want your money. Take the grapes, and tell your daughter they are sent by the princess herself, and are a gift from the king's conservatory."

"But I will be so glad to give you the two shillings. You are welcome to them."

"Oh, no! A king does not sell; a king delights to give."

I have never forgotten that simple illustration for it tells how the heart of God goes out to needy sinners. That was in the apostle's mind when he wrote, "Thanks be unto God for His unspeakable gift." God has nothing to sell to lost men. Again I repeat, if He were selling His salvation, you would be too poor to buy it; but because it is a gift, you may have it for nothing, and may have it now.

II. The Excellency of the Gift

I do not know whether you have ever noticed it, but three times in the New Testament in our Authorized Version you have this adjective, "unspeakable." Here we read, "Thanks be unto God for His unspeakable gift." In the twelfth chapter of this book, the apostle tells us how he was caught up into Paradise, into the third Heaven; and he says he "heard unspeakable words, which it is not lawful for a man to utter." And over in the Epistle of Peter, we read of "joy unspeakable and full of glory." The word is the same in each instance in our English translation, but different in every case in the Greek where each term has a very distinct meaning.

Unspeakable Joy

When we read of "joy unspeakable and full of glory," the original word literally means, "un-

utterable," joy unutterable. When you are very, very happy, can you find language to tell what it is like? Here is a young bride; she has just come down the aisle from the marriage altar, and her face is radiant. At her side is her proud young bridegroom. I won't ask the bride, but will ask the groom, "How do you feel now?"

He looks at me and says, "Bully!"

"What do you mean by that? That doesn't tell me anything."

"Well," he says, "I feel great."

"Great? You mean that you think you are a wonderful personage?"

"Oh, no."

"Well, what do you mean?"

"I feel swell."

"I don't get you yet."

He uses many different words; some are good English, and some are slang, to try to express the joy that he feels to think that she didn't get away from him before she said, "I will." His heart is filled with joy unutterable. It is impossible to tell out your feeling when you are filled with joy. That is the word the apostle uses. And when you have received God's gift, you have a joy that is unspeakable.

Somebody said to an old Scotch woman, "Well, you are converted now."

"Aye, I am."

"How does it feel?"

"Oh, it is better felt than telt."

She was glad, she was happy, and rejoicing, and did not know what words to use to express her joy.

Inexpressible Words

Then in II Corinthians 12, where the apostle says he was caught up into Paradise and "heard unspeakable words, which it is not lawful for a man to utter," that word is really "inexpressible." That is, having listened to the music of Heaven, having heard the vocabulary of angels and redeemed sinners in the Glory, he could not find any words in the Hebrew or Greek languages with which he was familiar, that would properly express the joys of the saints around the throne of God and of the Lamb.

But the word here is still a different one, "Thanks be unto God for His unspeakable gift." This word literally means, "Not yet fully expounded." "Thanks be unto God for His not yet fully expounded gift." That is very suggestive; it tells me that some day I will understand this gift, though as yet I cannot do so. It tells me that God has wonderful things in reserve, which I am going to find out when I get Home to Heaven,

but as long as I am down here in the world it will never be fully expounded. We read when the Queen of Sheba came to Solomon to question him concerning the name of the Lord, Solomon answered all her questions, and there was nothing in her heart that he did not explain. And when she saw his glory and all his servants, and the wealth that was His, she said, "It was a true report that I heard in mine own land of thy acts and thy wisdom. Howbeit I believed not the words until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (I Kings 10:6, 7). She would have to stay on day after day, and month after month, and year after year, to get anything like a real understanding of Solomon's wisdom and glory. And so, as long as you and I are down here, the gift of God will never be fully expounded. It will take all eternity to get to the depth of it.

"There are depths of love that I cannot know

Till I cross the narrow sea;

There are heights of joy that I may not reach,

Till I rest in peace with Thee."

But I may learn more and more of this gift as I go along the way. It is God's wondrous manifestation of Christ to sinners.

WHAT IS THE GIFT? It has never been fully expounded, but just what is it? In the first place, the Lord Jesus Himself is the Gift of God. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16). "In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (I John 4:9, 10).

The Lord Jesus Himself is the Gift of God, and let me say it worshipfully, He in all His beauty and glory has never been fully expounded. Millions of sermons have been preached about Him; hundreds of thousands of hymns have been written to celebrate His blessed-

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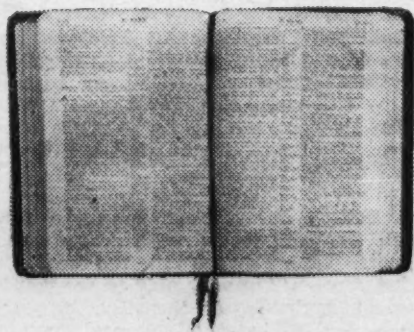
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God's Unspeakable Gift

(Continued from page 8)

ness and preciousness, but no one yet has told the story in full. "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Matt. 11:27). We talk about the incarnation, the union of God and man in one person, that glorious event which took place so long ago at Bethlehem, but how little we understand about it. It is God's unspeakable gift.

The Holy Spirit is God's gift. Our blessed Lord is no longer here on earth, but the Holy Spirit is. Who is there who understands the Spirit of God? Who can explain the Holy Spirit? I myself, one of the weakest and poorest of all God's servants, have preached hundreds of sermons on the Holy Spirit, but I have never been able to explain Him. I have never been able to exhaust the truth in regard to Him. The Holy Spirit of God is the unspeakable gift.

We read in Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Eternal life, then, is the gift of God. Yes, "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," and so we are told, "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). Jesus, the Holy Spirit, eternal life, these constitute the gift of God. Explain eternal life. I cannot. It is God's unspeakable gift, and I hear my Saviour saying, "This is life eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent" (John 17:3).

"O what a gift the Father gave,
When He bestowed His Son;
To save poor ruined guilty men,
By sin defiled and undone."

III. Receiving the Gift

What should be our attitude toward a gift like this, and toward the Giver? What attitude can we have if we are right-thinking people, but to receive the gift and thank the Giver. Have you done that? Have you received the gift and thanked the Giver? Or are you foolish enough to try to do what the poor woman did—are you still offering your paltry little two shillings worth of human merit? Are you saying, "It is very good of Thee to offer me salvation and in such a cheap way, but then you know, I am not absolutely bankrupt; I have a little human merit. I am really a very moral kind of a person, and if you will just take my goodness and my morality and my church membership, and a few more things, I will be glad to exchange these for your gift."

There is nothing that irritates me more than when I invite some one to go to dinner with me to have him try to snatch the check. In the first place, I generally select a place that is within my means, and I do not invite anyone unless I truly desire his company. I enjoy saying to my friends, "Now you just take anything you wish." And then when they say, "It is nice of you, but I would like to pay," I say, "Look here, I didn't invite you here in order that I might sell you a meal! You are my guest!"

God invites you to come and sit at His table, and receive His wonderful gift, and you insult Him when you talk about paying Him. We have one instance in the Book where the servant of God acting for his master, became intensely indignant. Peter came down to Samaria to see a mighty work of God, and as he laid his hands on men, the Holy Spirit fell on them. There was a wretched fellow who came and offered the apostle money and said, "Give me the power to convey this gift; I will pay you for it," and Peter turned on him and said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent there-

fore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity" (Acts 8:20-23).

It is a wicked thing to offer God anything for His salvation when it is already paid for by the Blood of His own precious Son. Do not insult Him by pleading any merit of your own, but come as a poor bankrupt sinner; confess you have nothing to offer and be willing to be saved by grace. Receive the gift so freely proffered.

IV. Refusing the Gift

Just a closing word concerning the solemnity of refusing such a gift. Let me quote again that verse I have already repeated, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." What does that tell us? It tells us that if we accept the gift, we have life and salvation; if we refuse, we perish. God would never have put it in the way He did in that verse if we were not to so understand it. Accept Christ and live; refuse Him and perish.

Some years ago a young man, careless and indifferent, entered a mission hall. He sat and looked curiously around the room, and saw on the wall a printed motto, and he read carefully, "It must be Christ or Hell. To neglect the one is to choose the other." He did not like that; he did not like the word "hell" stuck up on a sign. You would not like it put in your parlour for your friends to read. That young man looked at the sign, reread it, and then said to himself, "That is pretty serious. I guess that is what I have been doing all my life. I have neglected Christ, though I never thought of choosing hell. But I believe that sign is right. By the grace of God, it will be Christ from now on," and he was saved that night.

I was having meetings in a western city, and was introduced to a young woman, and was told, "She will sing a solo tonight."

"What do you want me to sing?" she asked.

I said, "I have a song here," and I gave her my book. I was going to preach on Eternity and showed her the hymn, "Eternity."

"Eternity! time soon will end,
Its fleeting moments pass away;
O sinner, say where wilt thou spend
Eternity's unchanging day?
Shalt thou the hopeless horror see
Of hell for all eternity?"

She looked at it and said, "I don't like that word."

"Which word?"

She put her dainty finger on the word, "Hell," and I said, "You don't like that word?"

"No, that is not a nice word to sing. I never sing words like that."

"Well," I said, "you will sing that or nothing for me."

She went away, but she came back a half-hour later with tears in her eyes and said, "I guess I will sing it if you still want me to."

I inquired, "Do you really believe it?"

"Yes, I think I do. I have been looking it up, and the word is used in the Bible quite a little." "It is," I said, "and God means men to know that it must be heaven or hell for eternity."

If you refuse the gift of God, there is nothing but judgment ahead. Accept the gift and live. Reject it and perish.

People do not like to hear judgment to come. They would rather listen to smooth things, and hear sweet and eloquent discourses on the love and the goodness of God. But it is because He loves us that He so solemnly warns us of the fearful consequences of refusing His unspeakable gift, the reception of which will save from unspeakable misery, both in time and in eternity.

Tonight may be thy latest breath,
Thy little moment here be done.

No Room For Jesus!

(Continued from page 1)

believe that she had gone wrong, had been untrue to him and was to have an illegitimate child. But Joseph had not acted hastily. With earnest thought and prayer he sought to find what to do and "was minded to put her away privily" because he was a just man and not willing to see Mary stoned as an adulteress. "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins" (Matt. 1:20, 21).

The angel told him that this was to be the fulfillment of Isaiah 7:14, that a virgin should conceive and bring forth a Son and they should call His name Immanuel or "God with us": God in human form. Joseph believed it and "being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she had brought forth her firstborn son: and he called his name JESUS" (Matt. 1:24, 25). Not fearing the shame of clacking tongues, Joseph took Mary to his home, not doubting a moment the promise of God through the angel. With confident high hopes he rejoiced with Mary that she had found favor with God and was to be the mother of the Saviour, the promised Messiah. With a manly restraint, he took Mary to his home and yet "knew her not till she had brought forth her firstborn son."

Can you imagine the concern of Joseph as they plodded from house to house in Bethlehem? We suppose that he led the donkey on which Mary rode. But every door was closed. There was no room. If Joseph had a little money from his carpenter shop, he did not have enough. The competition was too keen. Others with better standing or more money or first claim were given the rooms and Joseph and Mary had none. At last they went to the little inn, the only one in the village of Bethlehem, I suppose. There again they found there was no room. Joseph must have felt a little of the shame which every good man of breeding feels when he finds himself unable to provide for his family as they need and deserve. He must have expressed his sorrow to Mary many a time, and she sustained by an unfaltering faith and surrounded surely by unseen heavenly beings, doubtless reassured Joseph many a time that God would provide. There was no room for them in the inn and so they found poor refuge in a stable, and there the Saviour was born and laid in a manger.

It Was Jesus They Had No Room For!

Alas, we well know that the world has no quarrel with Mary nor with Joseph. This world has a quarrel with Jesus Christ. Other babies were born in Bethlehem and their mothers had clean linen and soft beds and tender care. Other young heads of families were as poor as Joseph, yet they had more friends and more comfort in the hour of trouble than did Joseph. There would have been room for Mary or room for Joseph. The simple truth is that there was no room for Jesus!

We are not to think that it was a meaningless incident that Christ was born in a stable and laid in a manger. If God had the millions of the Roman world to register for

Eternal woe, the second death—
Awaits the grace-neglecting one;

Thine awful destiny foresee,
Time ends and then—Eternity.
Eternity! but Jesus died,
Yes, Jesus died on Calvary;

Behold Him, thorn-crowned, crucified,
The sinless One made sin for thee.
O sinner haste, for refuge flee,
He saves and for eternity.

(From the book of Sunday night sermons of the same title by the late Dr. Ironside, published in England by Marshall, Morgan and Scott, in America by Loizeaux Brothers, now out of print. Furnished The Sword of the Lord by Dr. Ironside.)

taxation at a certain time so that one verse of Scripture should be fulfilled and His Son should be born in Bethlehem, then we may be sure that every detail surrounding this whole event is fraught with weight of meaning. The time was fulfilled. From the beginning of the ages God had planned every detail of the coming of His dear Son into the world to save men. "When the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

It is unthinkable that any detail of the birth of Christ could fail to have a universal meaning for the race. And so when there was no room for them in the inn, it was only a token that this world has no room for Jesus. It had no room then; it has none now. If any one ever doubted the wickedness of the race, the depravity to which mankind has fallen, let him but remember that there was no room for Jesus. I have often thought that the death of Christ on the cross revealed the awful wickedness of the human heart as nothing else could. The Holy Jesus was hated, despised, betrayed, denied, scourged, spit upon, crowned with thorns, given vinegar and gall, nailed to the cross, mocked while He died between

thieves, and then pierced with the spear! God in Heaven, what sinners we are! Christ rejected by priests and scribes, hated by Pharisees, suspicioned by Pilate, jeered by the multitude, crucified by all—what a revelation of the heart of mankind! But if all that was revealed in the death of Christ, just as surely it was symbolized when there was no room for the Saviour to be born in a decent house in Bethlehem, and He was born in a stable and laid in a manger! No room for Jesus!

The incident occurred, not because each home in Bethlehem, and the innkeeper, too, conspired to shut out Jesus purposely. No, they didn't know—but they didn't know because they didn't care! And God had it occur so, and recorded it here, we believe, to be a true picture of the world's attitude toward Christ.

When Did the Baby Jesus Know the World Did Not Want Him?

We cannot fathom all the mystery of divinity, incarnate God in human flesh. We do not know just how much of His infinite wisdom Christ left with the Father in Heaven, along with His robes of glory. How soon did the Baby Jesus come to know all that went on about Him? In John 2:24 we are told that Jesus "needed not that any man should testify of man: for he knew what was in man." But in Luke 2:52, when Jesus was

(Continued on page 10)

Preaching, Power and Promotion

(Continued from page 3)

Break down every idol, Cast out every foe,
Now wash me, And I shall be whiter than snow.

What the World Is Looking For

The world today is looking for men who are not for sale: men who are honest from center to circumference, true to the heart's core, men with consciences as steady as the needle to the pole; men who will stand for the right if the heavens totter and the earth reel; men who will tell the truth and look the world right in the eye; men who neither drag nor run; men who neither flag nor flinch; men who can have courage without shouting it; men in whom the courage of everlasting life runs still, deep, and strong; men who know their message and tell it; men who know their place and fill it; men who know their business and attend to it; men who will not lie, shirk or dodge; men who are not too lazy to work nor too proud to be poor; men who

are willing to eat what they have earned and wear what they have paid for; men who are not ashamed to say "NO" with emphasis, and who are not ashamed to say "I can't afford it."

III. Other Churches Also

While in Denver, Colorado, we had the privilege of preaching the Gospel at Adams City, Golden, Rockmont College, and the Conservative Baptist Theological Seminary. Students from Baptist Bible College of Beth-Eden were in our regular services. The congregations were appreciative and attentive, giving us a "royal welcome."

Wherever we have been in this country—48 states—or in 35 foreign countries where Jesus has been preached—we find folks who love, serve, and follow Him! Doxology!

Again, wherever we have been around the world we find that "Jesus Saves." Doxology!

Dr. Bob Jones Says:

There are three classes of Christian people in the world—opportunity makers, opportunity takers, and opportunity breakers. Only a small percentage of us Christians are opportunity makers. A larger percentage are opportunity takers, but most of us are opportunity breakers. We do not have to make an opportunity to win souls to Christ in this day. The fields are white unto harvest. On my recent round-the-world missionary tour, I found it easy in every country I visited to get people saved. Never in my lifetime (and I have been preaching for many years) have I found it as easy to get men and women to accept Jesus Christ as it is now. Bob Jones University is engaged in the business of training Christian leaders who will have an evangelistic and soul-winning slant on the Christian program. Most of our Bob Jones University students who have gone out into the world are soul winners. We drill into these young people the idea that soul winning is the business of every Christian regardless of whether he is a preacher or layman. The mission field today needs soul winners. They do not need ecclesiastical machine workers. The need is for Gospel preaching. All that is necessary to get people saved on the mission field is to tell poor, lost, despairing men and women that do not know which way to turn or what to do that God loves

them and Jesus Christ died to save them and that they can be saved by simple faith in the Lord Jesus Christ. Who not only died to save lost men but Who arose the third day from the dead and is alive forevermore.

Remember, six hundred of our Bob Jones University students are missionary volunteers. We are training a special group now to go to Korea within the next few months. We are training them for the other mission fields of the world. Now, we need the help of Christian people to do the work that Bob Jones University is at this time doing for foreign missions. Remember that 50 cents out of every dollar that is contributed to the Student Loan Endowment Fund goes direct to the mission field and the other 50 cents is used to help young people who are now training for the mission field but who are not able to pay all of their expenses in school. We are counting on you Christians to help us. As the Christmas season is near at hand, please send some amount of money to the Student Loan Endowment Fund. We have told you how we will use the money. We are counting on you. Please let us hear from you, and please pray for us. Thank you and God bless you.

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No Room For Jesus!

(Continued from page 9)

a child, the Scripture says that "Jesus increased in wisdom and stature, and in favor with God and man."

When the baby eyes of Jesus opened first, they saw the dingy outlines of a stable. The first sensation of the tender skin of the Baby may have been of the rough torn cloth of His swaddling band or the pricking of straw in the manger. And the Son of God heard through those little human ears the munching of hay by an ox or an ass, perhaps, in the same stable. The Saviour had emptied Himself of much of His glory and of some of the attributes of deity before coming to dwell in this tiny body, formed in the womb of a virgin. None of us can know until we get to Heaven just how much the Child knew, just how soon He realized that He was the very Son of God, the Creator of the heavens and earth, the Saviour of the world. These matters belong in the holy treasury of knowledge where human feet have never trod. If angels know these mysteries they have never whispered them and the Holy Spirit of God has never breathed them into the ears of His prophets to set them down. Yet it stabs my heart with shame to feel that the Baby Jesus, as soon as He knew anything, must have known that He was an unwanted Child, sent to redeem a world that hated Him, born more for death than life. He was slain before the foundation of the world, both in the heart of God who gave Him, and in His own redeeming love who planned it with the Father. But He has been equally slain throughout time in the foreknown wickedness and malice and godless indifference of a world that had no room for Jesus!

Whenever the Baby Jesus came to know that He was the coming King of the Jews, the Saviour of mankind, the very Son of God; whether that was from the first instant that He, the pre-existent Christ, entered into the quickened body or whether later Jesus came into the realization of His humanity, Jesus was certainly aware of a hostile and indifferent world. How soon did He hear from the lips of His mother of the death of those other babies of Bethlehem, slain by Herod in the hope of destroying the King of the Jews? How soon did He know of those scribes and chief priests who knew that the Saviour should be born in Bethlehem because it was foretold by the prophet Micah and who knew that the time was at hand and had met the wise men in the East and yet themselves would not go the six miles to Bethlehem to see the Saviour? Do you suppose He marvelled that the courts at Rome and in provinces around the world went on undisturbed by His advent? Do you suppose He thought it strange that a few poor shepherds from the field and some other—worldly magi from the East were all who visited the Saviour of mankind, the Son of God, the Creator of the worlds and the coming King?

Jesus Knew Men Would Hate Him But, Loving, He Came

Do not misunderstand. When Jesus first learned of the wicked indifference and the active hate of this world, it was no surprise. He knew the malice of sinful men before He gave Himself to live and die for them. Before the Son came to these wicked husbandmen, already He had sent many a servant, the prophets (Matt. 21:33-46). It was revealed long ago in the Old Testament that He was to be despised and rejected, a Man of sorrows and acquainted with grief (Isa. 53:3). He was to be before the people as a Root out of the dry ground, without form or comeliness (Isa. 53:2). When they saw Him, they would see no beauty that they should desire Him. He who through the Holy Spirit inspired the account of the crucifixion in Psalm 22, He who had pictured it to the Jews through the roasted passover lamb and millions of dying sacrifices, knew what to expect of mankind. It was already foretold that His face would be more marred than any man (Isa. 52:14). Long since He had had it inscribed by the proph-

et about Him that He would set His face like a flint (Isa. 50:7) toward the sufferings of the cross. I say, Jesus knew ahead of time there would be no room for Him in the inn, no room at all in the hearts of most of the people of this world and in their business and governments and schools and homes and lives. He was to be gladly received by the few—the shepherds, the wise men, Anna, Simeon, Zacharias and Elisabeth, Mary and Joseph, with some publicans and harlots and occasional others. He was to arouse a passing interest in the multitudes when He fed the five thousand, or preached the sermon on the mount, or healed the sick, or raised the dead; but that was soon to pass into growing indifference, then irritation and animosity, and multitudes would grow to hate Him with an unceasing and satanic hate when the venom of sin would do its worst to the Son of God in human form.

The story of the life of Christ on earth is summed up in this brief verse of Luke 2:7, "And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was NO ROOM FOR THEM IN THE INN."

No Room Anywhere Among Men!

There was no room for the Baby Jesus in the inn at Bethlehem. There was no room for Him permanently anywhere else as He wandered up and down this earth for, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head" (Matt. 8:20). When "every man went unto his own house, Jesus went unto the mount of Olives" (John 7:53 and 8:1). Doubtless He slept alone in the mount more than once, and He and His disciples ate the wheat by the roadside. Even that was begrudged them because it was the Sabbath (Matt. 12:1,2).

There was no room for the anointed Son of God in His own synagogue and village of Nazareth. They hated Him and would have killed Him (Luke 4:29).

There was no room for Him even in His mother's and brother's home for, "Neither did his brethren believe in him" (John 7:5). They thought Him mad and brought even His mother to stay Him from His preaching (Mark 3:21, 31-35). There was no room for Him in Gadara and "they besought him that he would depart out of their coasts" (Matt. 8:34).

There was no room for Him in Jerusalem for "they took up stones to cast at him" (John 8:59).

Yea, there was no room for Him in the whole world and so Herod and Pontius Pilate and the chief priests and scribes, the Pharisees and Sadducees, the mob of common people and Roman soldiers all agreed together that He must die. NO ROOM FOR JESUS!

Wicked Men Begrudged Jesus All He Ever Had

In Bethlehem they begrudged the Son of God even of a place to be born for there was no room for them in the inn.

Herod begrudged Him His kingly title and sought to slay Him.

Nazareth begrudged Him His fame and said, "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him" (Matt. 13:55-57).

The Pharisees begrudged Him His power and said, "This fellow doth not cast out devils, but by Beelzebub the prince of the devils" (Matt. 12:24).

They begrudged His right in His own Father's house and said, "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21:23) when He cleansed the temple of worldlings and thieves.

The chief priests begrudged Him the sabbath of which He was Lord because He therein healed the sick and made whole the withered hand (Matt. 12:10).

They begrudged Him even the homage of harlots and publicans

and murmured, "This man receiveth sinners, and eateth with them" (Luke 15:2).

They begrudged Him every feast that was given, saying, "Behold, a man gluttonous, and a wine-bibber" (Matt. 11:19).

And Simon the Pharisee begrudged Him even the tears and kisses upon His feet, dried with the hair of a forgiven street-walker, the woman who was a sinner, and swore therefore that He was not a prophet (Luke 7:36-50).

Judas Iscariot begrudged Him the sweet perfume of the alabaster box of ointment broken for Him by the love of Mary (John 12:3-8).

The chief priests begrudged Him even the cries of little children, "Hosanna to the son of David," though the very rocks would have cried out had they been hushed (Mark 11:9; Luke 19:37-40)!

They begrudged Him even an hour of prayer when He sweat drops of blood in the garden of Gethsemane and broke into it with their torches, swords and staves to kiss Him with a traitor's kiss, to bind Him and lead Him away to trial and murder.

Even in His death the senseless malice of a wicked race of men had no room for Jesus.

The rulers begrudged His name, "The King of the Jews," nailed above His cross and begged Pilate to change it (John 19:21).

They begrudged Him even His clothes in the hour of His shame and stripped Him naked, seamless garments and all (Psalm 22:18, John 19:23, 24).

They begrudged Him even a drink of water when in His dying agony He said, "I thirst." Instead of water they gave Him vinegar and gall (John 19:28, 29).

They begrudged His poor, tired body even the peace that death brought, so after He had given up the ghost, they pierced a spear deep into His side and there came out water and blood.

They begrudged even the testimony that His hanging body gave to the world, of their sin and His love. They hastened to take the body down before sunset. They had no room for Jesus even then.

And when He rose from the dead they begrudged Him even this proof that He was the Son of God. They "gave large money unto the soldiers, Saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day" (Matt. 28:12-15).

And today men begrudge Him His miracles, begrudge His virgin birth, His bodily resurrection, even the inspiration of His words. They begrudge Him His deity, His hold on the hearts of men. The race hates Him for His claims as the only Saviour of mankind!

GREAT GOD OF MERCY, REMEMBER NOT OUR INIQUITIES AGAINST US! This undone, corrupted, iniquitous world of mankind has no room for Jesus!

Reader, have you no room for Jesus? Have you crowded Him out of your heart? Have you no time to serve Him, no time for His Word, no time to pray?

Poor, lost sinner, is not your heart convicted of your terrible sin in crowding Christ out? Will you go to Hell because you have no room in your heart for the Son of God? Will you spend eternity in torment because pleasure or self-will or sin in any form bars the door of your heart against Jesus? Oh, let Him in! Let Him in today! Christ brings sweet peace. You can never have peace without Him. He brings salvation but there is no other name given under Heaven among men whereby you must be saved. Christ gives everlasting life but, "He that believeth not the Son is condemned already."

Most of the world has no room for Jesus but those few who received Him, how happy they were and how blessed!

"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."—John 1:11, 12.

Receive Him today! By faith take Him as yours. Open your heart and with tender love take

The Virgin Birth

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we are interested in is, How did this eternal God, who did not have a body of flesh and bones, receive His body?

Four Ways to Make a Body

God has four ways of making human bodies. He can make a human body without the agency of either man or woman. This is the way Adam received his body—made of the dust of the ground. Then God can make a body through the agency of just a man. That is the way Eve received her body—made from the rib taken from Adam's side. God can also make a human body through the agency of both man and woman. This is the natural way, the way we received our body. Then God can make a body through the agency of just a woman, and that is the way our Lord received His body, born of a virgin.

An Incoming Redeemer

The first promise of an incoming Redeemer is in Genesis 3:15. The seed of the woman is to bruise the serpent's head. That is, a man is to redeem the human race. But as time has passed, many false Christs have arisen and deceived many. Thousands of people have been deceived and have accepted a false Christ. I have banked everything I have for time and eternity upon Jesus of Nazareth. But might I, like so many others, have been deceived?

Now I want to know beyond a shadow of a doubt whether Jesus of Nazareth is indeed the Redeemer that God has promised, or have I trusted a false Christ? Thus we want to do like Apollos did in Acts 18:28 and show "by the scriptures that Jesus was Christ." That is, God promised a Saviour and gave certain "ear marks" to distinguish Him. Thus it is of tremendous importance that we know these marks and how Jesus of Nazareth fulfilled them.

Identification

When I was a little boy, a young man in our community got to writing to a girl in another state. After sometime they decided that they would like to see each other, so they worked out some such plan as this:

On a certain Saturday afternoon, at two o'clock, he would stand on a certain street corner in her little town. She would come in from the country, driving a white horse hitched to a buggy with four black wheels. Certainly when he saw that sort of a rig coming into town, he could say, "There goes my future wife." But some other farmer's daughter might have come to town that afternoon, driving the same sort of a rig and he might have gotten the wrong girl.

But suppose they would have agreed upon a buggy with three black wheels and one yellow wheel. Certainly he would have gotten the right girl, and yet, the other

farmer's daughter might have had trouble and have had to borrow a yellow wheel and again he might have gotten the wrong girl.

But when they go to multiplying details—a yellow wheel, a black wheel, a white wheel, certain colors of spokes and certain spots on the horse, you get to a place where a duplication is absolutely impossible.

And so with Jesus of Nazareth. God promised a Redeemer for the world. Of all the hundreds of millions born into the world, only one can be the promised One. Thus God gave certain distinguishing marks to identify Him, and it is well that we consider them.

The Line Begins

Soon after Adam and Eve sinned, the Lord God came into the garden and gave the first promise of an incoming Redeemer—the seed of the woman will bruise the serpent's head. That is, somewhere in the human race a man is to be born who will redeem mankind.

But this becomes impossible as millions of people are being born. Which one will bear the line to the coming One? Finally God stepped in and narrowed the line to Abraham. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ" (Gal. 3:16).

But Abraham spoils our line again for he has several sons. There is Isaac, from Sarah; Ishmael, from Hagar; and his other wife Keturah had about a half dozen boys. Now which of these boys will bear the line to the Saviour of the world? God stepped in again and narrowed the line to Isaac, "In Isaac shall thy seed be called" (Gen. 21:12).

The Line Narrows

But Isaac has two boys, Jacob and Esau. Now which of these boys will bear the line? But before the boys are even born, God chooses Jacob (Rom. 9:11). Now of all the millions born into this world, we pay no attention to anyone unless he is born in the line of Jacob. But Jacob spoils our line—he has a whole dozen boys. Which of his boys will bear the Redeemer's line?

In Genesis 49:10 we read, "The sceptre shall not depart from Judah." Now we will look for the Redeemer only in the tribe of Judah. But something happens that rules out every one even in the tribe of Judah for some three or four hundred years and we jump over these centuries to David.

The Line Jumps

We know that all Scripture is given by inspiration of God, and that in one way or another it all points to our Lord, but we wonder sometimes why some Scripture has been written. For instance, the

CHORUS:

No room, no room for Jesus
Oh, give Him welcome free,
Lest you should hear at Heaven's gate,
"There is no room for thee."

If you will today make room for Jesus in your heart, take Him as your Saviour, trust Him to forgive you, claim Him now openly once and for all as your Lord and your Saviour, then write me today. Can you honestly sign this and send it?

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Wheaton, Illinois

Dear Brother Rice:

I am ashamed that I didn't have room for Jesus before today. Here and now I open my heart and trust Him for forgiveness and receive Him as my Saviour. I believe that He forgives me now. I risk Him to save my soul and keep me because He died for me and loves me and because I trust Him.

Name

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.....

The Virgin Birth

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thirty-eighth chapter of Genesis. What do we care if Judah went to shear his sheep and as he went along the way, he saw a woman with her face covered. Judah thought she was a harlot; in fact, it was his daughter in law, and they have a child.

This child Pharez is an illegitimate child, but he is Judah's child and bears the line to the Redeemer of the entire world. But God decrees that a "bastard shall not enter into the congregation of the Lord; even unto his tenth generation" (Deut. 23:2). Now we need not look for the coming One, even in the tribe of Judah, for at least ten generations. (Let us note that an illegitimate child comes into God's "whosoever" as a matter of salvation.)

And this worked. Time passed and Israel was clamoring for a king. God had already promised that the king would come out of Judah and all He needed to do was to anoint Jesse and all would be well—but He didn't. Rather did he go over to the tribe of Benjamin and select Saul, son of Kish (I Sam. 9). Then not long after, when David was born and while still a little boy, God anointed him king and stuck to his line through thick and thin. Now why did God do this strange thing?

When we turn to the last few verses of the book of Ruth we read, "Pharez begat Hezron, and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse."

At the time the Jews were calling for a king, Jesse was only the ninth generation from the illegitimate child, Pharez, but when David, the tenth generation, was born, and while still a little boy God anointed him king and a little later God swore with an oath "that of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne" (Acts 2:30).

The Line in David

Now of all the millions born into the world, we are interested in no one who is born out of the line of David. But David spoils our line again, for he has about two dozen boys. Which one of his boys will bear the line to the Redeemer? Again God stepped in and gave the royal standing to David's son Solomon (2 Sam. 7).

Now we go down the line of Solomon until we come to a king by the name of Ahaz. Ahaz was not a righteous king and when God told him to ask of Him a sign, Ahaz refused. "But Ahaz, ask me a sign. Make it as hard as you can. Either in the depth or in the height above. Ahaz, if you will say the word, I will whirl the moon around the sun like a stone in David's sling. Or if you will say the word, I will open up the earth and show you the various strata and the moulten interior."

But Ahaz was not interested, so God said, "Ahaz, you step to one side. I am talking now to the whole house of David. Behold a virgin shall conceive, and bear a

son, and shall call his name Immanuel" (Isa. 7:14).

A Virgin

Now keep your eyes open for a virgin. Seven hundred years rolled by. An old man walked into the temple at Jerusalem and up to the little golden altar to burn incense. Suddenly the angel Gabriel stood at the side of the altar and said, "Fear not, Zacharias: for thy prayer is heard" (Luke 1:13).

But Zacharias was puzzled. He had prayed countless times in the past thirty years—"Well, which prayer?" "Zacharias, don't you remember in your earlier years how earnestly you and Elisabeth prayed for a little child? That prayer is heard now and John the Baptist is soon to be born." Then the angel went back to Heaven.

Six months later, the same angel Gabriel was sent from God out of Heaven to a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph—and the virgin's name was Mary. And the angel came in unto her and said, "Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women" (Luke 1:28).

But Mary was puzzled and cast in her mind what manner of salutation this should be.

And the angel said unto her, "Fear not Mary: for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus."

But Mary was still puzzled. "Me? Did you say that I am to have a child? How shall this be, seeing I know not a man?"

"Now Mary, it is just like this. The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. And now Mary, that may seem difficult to you, but listen to this. Do you remember your old cousin, Elisabeth, how she so longed for a child? Listen Mary, this is the sixth month with her, who was called barren. For really, with God nothing shall be impossible."

And Mary said, "Behold the handmaid of the Lord; be it unto me according to thy word." And the angel went back to Heaven.

Mary Visits Elisabeth

"Elisabeth! Elisabeth! Oh, how happy Elisabeth must be! I wish I could see Elisabeth! I must see Elisabeth!" And Mary made that long journey, out of Nazareth of Galilee, clear down across Samaria, and into the hill country of Judea. We can imagine Mary riding her little donkey around the curves and up and down the hills and valleys. Suddenly her path came around a curve in the mountains and there, just ahead lay the humble cottage where Zacharias and Elisabeth lived.

Oh how Mary's heart beat high with joy and anticipation. What wonderful things she and Elisabeth will have to talk about. She tied her donkey to a post, ran down the walk; pushed open the door—"Hello, Elisabeth!"

"O," cried Elisabeth, "Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me that the mother of my Lord should come to me? For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believeth: for there shall be a performance of those

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things which were told her of the Lord."

And Mary said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he that is mighty hath done to me great things; and holy is his name."

Let us pause here a moment to note that Mary is not to be worshipped. She recognized herself as a member of the human race needing salvation, for she said, "God my Saviour."

Mary and Joseph

Mary stayed with Elisabeth for several weeks and finally the time came for her to go home. Out of the hill country of Judea; clear back across Samaria, and up into Nazareth of Galilee. But Mary was in for sorrow and disappointment. It tells us that she "was found with child" (Matt. 1:18). She could no longer hide the fact, and Joseph came down with righteous indignation blazing in his eyes.

"Mary, what does this mean?"

"Oh, Joseph, the angel said—"

"But Mary, don't talk to me like that."

"But Joseph, the angel—the angel—"

"But Mary, things just don't happen that way." And Joseph stalked sadly out and back through the narrow streets of Nazareth, back to his humble carpenter shop—his heart as heavy as lead.

What is he to do? Public demonstration and put her away in disgrace. But—No.—Finally toward evening, he had decided to have a private affair and put her away as quietly as possible, and with this in mind, he went in, threw himself on his little cot and went to sleep.

But God sent an angel. "Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

Joseph awoke; rolled out of bed; pulled on his clothes. Down through the dark streets of Nazareth he went; down to Mary's house.

Genesis 3:15 is the first prophecy of the coming Christ. This Redeemer is to appear somewhere in the human race, not among the angels. The line is narrowed to Abraham, Isaac, Jacob and finally to David. God has at least three purposes in calling out Abraham but we are interested only in His purpose of providing a channel for the incoming Man.

The Messiah was to receive His body through the loins of David and His royal standing through David's son Solomon. The curse of Jeconiah was on the line of Joseph (Mary's husband), descendant of David through Solomon. Christ received His body through Mary who was a descendant of David's son Nathan. The royal line lay in Joseph's children but the curse on Jeconiah rendered them ineligible to the throne of David. Since Jesus was

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(Continued from page 2)

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conceived of the Holy Spirit and not of Joseph, He was not true seed of Joseph. Thus He escaped the curse on Jeconiah, but, being born after the marriage, He was Joseph's legal son and thus the only living person eligible to the throne of David.

"Mary! Mary! It's all right, Mary! God sent an angel!"

"O, Joseph, I am so glad you know."

But there was not a man, nor a woman in that whole community who believed her unlikely story—not a one. And that went with our Lord through His entire life. In the eighth chapter of John, He is talking to the Jews and they fling the old charge into His face, "We be not born of fornication" (John 8:41), the implication being, "Like you were."

The Silence of Mary?

But some say that if the Virgin Birth were true that most certainly Mary would have said so. But Hark! Do you hear those women weeping and wailing? What does it mean? Ah, it is "Rachel weeping for her children and would not be comforted, because they are not" (Matt. 2:18). It is Herod. He is after Mary's child. Do you suppose that Mary would let it be known that Herod missed Him? Verily, that shut Mary's mouth as tight as could be.

And yet, sometimes we can tell what a person is thinking about by something they do. We might call it, "Unconscious hint." There was a wedding at Cana of Galilee and Mary was there. Jesus was also there and so were the disciples. There was a large crowd and they drank up all the wine (John 2). As soon as Mary found that the wine was running low, she hurried over to a servant and said, "Servant, run quick to the neighbors and borrow some wine!"

Did she? No, but that would have been the natural thing for her to do. Just send a servant to borrow some wine. But Mary came to Jesus and said, "They have no wine." He knew what she meant. "But it is not time for me to perform miracles."

I can use my imagination and imagine that many things went on between our Lord and His mother that we know nothing about. She just came to Him as she had done countless times before. Do you suppose Mary would have said those words to an illegitimate child? Nay, Verily, Mary was talking to the Virgin Born Son of God. She knew—she was there when it all happened, and in a time of difficulty the most natural thing on earth was for her to lean upon His supernatural arm.

"All right," He said, "fill the pots up with water." One hundred and thirty gallons of the very best wine—Miracle! Miracle!

Oh, yes. But think who He was. "All things were made by him; and without him was not anything made that was made" (John 1:3). Never has a grape grown on this earth but by His power. And where did that water come from? He made it in the first place. And what did He make it out of? Nothing.

ing. He just spoke and it came into existence.

If I had to decide, I believe that I could make wine out of water about as easy as I could make water out of nothing. Verily, if we get it into our hearts who He is who lay in Bethlehem's manger, we will never again delight in a Santa Claus to take honor from Him.

Unconscious Hint

Another unconscious hint might be found in the time He was lost and later found in the temple. When they found Him, Mary said, "Son, why hast thou thus dealt with us?" (Luke 2:48).

"Wist ye not that I must be about my Father's business?"

Father? Who was His father? Joseph was a carpenter and had He been about Joseph's business, He would have had a hammer and a saw and would have been working on the woodwork of the temple. But He was dealing in the law of God, and His Father was God.

Dr. Luke and Paul

Some claim difficulty with the Virgin Birth because only Matthew and Luke record it and they say that it should be in all four gospels. But how many times does God have to say something to make it real? Only once did He say, "Let there be light," and light flashed forth. But let us see who these men are. Luke was the "beloved physician" (Col. 2:14). Where do you get a birth report? Everyone knows where to get a birth report, you always get them at the hardware store—? Of course not. When you want a birth report, you call upon a doctor. And so, when God wanted a birth report written out for His Son, He called upon Dr. Luke to report it. Certainly the most natural thing for Him to do.

Some say that Paul should have mentioned it. But he was saved later in the century and had he mentioned it, they would have said it was mere hearsay with him. But wait a moment—"When the fullness of the time was come, God sent forth His Son, made of a woman" (Gal. 4:4). What is that if it isn't the Virgin Birth? Let us also remember that Luke got things first handed and he and Paul were friends.

The Gospel of John

Some tell us that the Gospel of John was written late in the century and if the Virgin Birth were true, most certainly John would have included it. But by the time John wrote his gospel, everyone believed in the Virgin Birth. Thus if it were not true it was up to John to refute it. But not once did he do so, rather did he always take it for granted as he regarded Jesus as the Son of God in a special sense.

The Angels Worship

Verily, He who lay in Bethlehem's manger was indeed the Son of God. "When he bringeth in the first begotten into the world [the night that babe was born], he saith, And let all the

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The Virgin Birth

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angels of God worship him" (Heb. 1:6).

Long had the angels worshipped their Creator; for untold ages they had veiled their faces in His presence. Then one night those angels saw their mighty Creator step off His heavenly throne and enter the body of a little babe. Verily, what are the angels to do? The decree has already gone forth, "Thou shalt worship the Lord thy God, and him only shalt thou serve" (Matt. 4:10), and their Creator has become a man.

But the Father leaves no doubt as He turns to the myriads and myriads of angels and says, "All of you angels worship that babe." Would the Father have commanded the angels to worship someone who was not quite God? Nay, Verily, He who lay in Bethlehem's manger was very God of very God, as well as man.

The Line Again

Let us go back to our line again. We have seen how God promised a Redeemer for the human race. Then He narrowed the line to Abraham, to Isaac, to Jacob, to Judah, to David, and placed the royal line in Solomon.

Now we follow the line of Solomon until we come to a little town by the name of Nazareth of Galilee. We walk down a street until we come to a humble little carpenter shop and we enter. There is a man at a carpenter's bench, and over here are five little boys, playing in the sawdust and the shavings, and we ask some questions.

"Who is this man at the bench?" "That is Joseph. He is carpenter here in Nazareth."

"And these five little boys, are they his boys?"

"Yes, the little fellow playing in the sawdust is James. The three playing with the blocks are Josiah, Judah and Simon, and the bigger one that is standing up is Jesus." (Neighbors would have called Jesus a son of Joseph).

"And you say that Joseph has royal blood in his veins?"

"Yes, he has a clear line right back through Solomon to king David."

Two Things in Common

Let us consider what we have here. There are five boys with two things in common. First;—All five boys have the same mother, Mary, and back through Nathan to David (Luke 3:31). Here are five boys, true seed of David according to the flesh. Second;—All five boys (legally, not actually) have the same father, Joseph, and his line goes back through Solomon to king David. (Let us remember that any child born into that home after they were married was counted Joseph's child, in the eyes of the law.) (Matt. 1:6)

I have some forty charts that I use in my meetings and one is of the serpent winding through the promises of God. Sometimes the line to our Lord becomes tremendously thin, and had that line broken once, we would not be here today. But "He who keepeth Israel shall neither slumber nor sleep" (Psa. 121:4), and when the fullness of the time was come, God sent forth His Son.

Cutting Out Four Boys

Let us look our line over again. These five boys have the same mother, Mary, and their line runs back through Nathan to David. Five boys, true seed of David according to the flesh.

Let us look again at the line of Joseph, back through Solomon to David. All goes well until we come to a godless king by the name of Coniah. "Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David; and ruling anymore in Judah." (Jer. 22:30). Joseph is seed of Coniah, thus immediately four of these boys are ruled out, because being Joseph's true sons they have the curse of Coniah upon them.

Had Jesus been the begotten son of Joseph, He could not have been our Redeemer, but because He was born after the marriage of Joseph and Mary, He is thus the legal son of Joseph and in-

herits the throne of David through Solomon.

Joseph's Legal Son

Let us see what we have here. Here is a little town, Nazareth of Galilee. Everybody knows everybody else. Everybody knew Joseph; everybody knew Mary, and everybody knew they were to be married. Then the word was noised about that Mary was with child.

Immediately everybody knew just one thing. They all knew that no self-respecting man will accept a woman in that condition, unless it is his child. Thus the very moment that people learned that Joseph had accepted Mary, everyone said, "Oh, it's his child! It's his child."

And it was Joseph's child in the eyes of that community; it was Joseph's child in the eyes of the law. It was so much Joseph's child that when that babe was born, they could walk into the temple at Jerusalem and write upon the records, "Jesus, son of Joseph, son of Jacob, son of Matthan, son of...son of...clear back through Solomon to King David."

We can imagine that the Jews almost had a path worn in the marble floor of the temple; they almost had the records blurred out as they ran their fingers over them, trying to find a flaw in His claim to the throne of David. And had they found the least little flaw, they would have denounced Him as an imposter and let Him alone. But there was no flaw.

Verily, Jesus of Nazareth fulfilled every requirement of the prophecies and is the only living person today with right to sit upon the throne of His father thing I have for time and eternity.

Verily, I have banked everything I have for time and eternity upon Jesus of Nazareth, and I am persuaded that He is able to keep that which I have committed unto him against that day. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

A Bride of Pure Love

Now what is this all about? One time a young man appeared in a strange community and hired himself out to one of the farmers of the district. He worked very faithfully and after sometime began to pay attention to one of the fine young girls of that community. Time passed and they were married.

Then they took a wedding trip into a far country. One day in a mountainous region their path suddenly came around a curve and before their eyes there lay a most wonderful scene.

As far as the eye could see was a broad fertile valley, richly carpeted with soft green grass. Herds of cattle dotted the landscape. Over to one side was a great castle, with its massive white walls reflecting the warm rays of the afternoon sun. The drawbridge was down; the iron gates were open. Knights in their gleaming armor guarded the entrance.

The young man paused a moment and led his young bride down a path, but at the foot of the drawbridge she drew back. But he reassured her and led her across the drawbridge; into the great castle and not a hand was raised against them.

He led her into the reception room of that great castle. What a room! What massive furniture!—What tapestry! What soft luxurious rugs! Room after room was visited. Everywhere was evidence of boundless wealth and refinement. Finally they came into a long dining hall. Servants were hurrying about, preparing a great meal; the tables fairly groaned under the sumptuous feast that was being spread upon them.

The young man paused a moment and led his bride through a small door and up a winding stair case until they stepped out on top of one of the great towers, overlooking the entire country.

He paused a moment, then stepping over to his young bride and slipping his arm about her, he said, "Listen, my dear. Do you see that broad fertile valley stretching out as far as the eye

can see? Do you see this great castle, just teeming with servants and full of riches? Listen, my dear. You are mistress of everything you see."

Ah, that young man could have gotten many girls of his own community to have married him, but they might have married him for his wealth. But he wanted a bride of pure love, and going into a far country and working as a day

laborer, he won to himself a bride of pure love and brought her back and made her mistress of everything he had.

Does not that make us think of another who was rich, yet for our sakes He became poor, that we, through His poverty, might become rich?

One time the angels saw their mighty Creator step off His heavenly throne; lay aside His gar-

ments of glory and step down, down, down. Past the rank of seraphim; past the rank of cherubim; past the rank of angels, and enter the body of a babe. Why did He thus come to this far country? Ah, it was to win to Himself a bride of pure love. And soon He is coming back to take us to Himself and make us heirs of God and joint heirs with Himself. Thank God!



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